THE·BETTER·WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

Bigotry in religious affairs is what partizanship is in politics.

"Reciprocity" may do very well in certain cases, but when it comes to La Grippe, a stringent "Protection" would be the better way.

Says the New York World:

> The Butte Miner makes its editorial page strong by taking its editorials bodily from The World without altering a word.

A minor playing in a major key.

Members of the Madison Avenue Baptist Church, New York, were given a surprise at the announcement of the resignation of their pastor, Rev. C. D. W. Bridgman. Cause: He could no longer believe in the old fashioned hell. Thus the leaves fall one by one, and perhaps to follow in the footsteps of Rev. Mac Queary, who is vigorously preaching "Evolution" as a substitute for Orthodoxy.

Had it not been for the various organizations in the interest of wage workers, we would have to day an autocracy that naught but blood could dethrone, and more poverty and suffering than already exists. But thanks to the former that we are yet free from aristocratic oppression, and only can be kept free by a continuance of these unions, and agitation in favor of more communism or betterment of the under classes, socially, intellectually and financially.

The Pope counsels conciliation of Catholics with American customs and advises them to range themselves on national and constitutional grounds, and to secure the best education possible for the young. Further, "that while parochial schools are advisable from the religious point, they should not be maintained where means are not sufficient to render them equal to the public schools." Such moderation is in harmony with the liberalizing tendency of the age, and should be encouraged.

The Rev. Dr. Greer, pastor of one of the wealthiest congregations in New York City; including the Vanderbilts, told his audience on Sunday, 19th ult., that "much of the crime and sin of New York was due to the fact that of a population of 1,500,000, over 1,200,000 live in tenement houses made wretched and filthy to a large extent by the neglect of rich landlords." Could not the plain spoken reverend have added the word *greed* to the word neglect. Ritualistic responses were apparently as fervid as usual.

Deprive a man of authority and you destroy his inventive powers—his originality—to the extent that he is subservient to the will of others. For it is only the free mind that can invent, plan, suggest or prophecy. The mind is as easily fettered by psychological bonds as the body is by chains. Give the medium or sensitive free scope to act as his spirit nature dictates and you liberate the genius that mediumship constitutes *per se*. Take the ecclesiastical yoke off the people at large and you open the gateway of mental progress to the world.

Anna Dickinson has got herself into politics, or rather, between politics. The Republican papers of New York think her first lecture has proved her insane, if never before; while the Democratic papers think that Miss Dickinson is as fit to be at large as some of the gentlemen she is after with a sharp stick. From this we may infer what's the matter. If a person is to be adjudged insane for his or her political views, or because the object of one's wrath happen to be all members of one political party, a few more asylums should be erected for politicians in general—and penitentiaries for office holders.

Discussing the probabilities and the probable effects of a naval attack on our seabord city, experts have concluded that it could be very effectually met by a torpedo fleet against which the mightiest ironclads would be as helpless as elephants against the attack of hornets or gnats. This has at least given us an assurance of safety, but we would suggest something better. Why not make the torpedoes self-acting by placing a magnetic head on them that will be attracted to the ironclads by molecular attraction, as the magnetized fish is attracted to the toy magnet?

A New York Judge sentenced a woman who had a nursing baby to ten days' imprisonment or $15 fine for calling a man "vile names." What kind of a man must that have been who would make a charge against a woman, and what kind of a judge could be heartless enough to sentence a poor woman in that condition so heavily for so trivial a matter? Have they ever realized that they were babes once and in the arms of a loving mother? Or how would they like to have had their mother sentenced while nursing a babe? "Vile names," forsooth! Vile actions are ten thousand times more damned than the momentary irascibility of a mother burdened with care, a nursing babe, and perhaps exhaustion added to the rest. Oh, soulless humanity!

Why cannot we have a huge church "trust?" One which will be effective to prevent such a variety of independent religious, or ethical organizations with their chapels, churches, cathedrals, *et al*? We suggest this in the interests of peace and general somnolency. Everything seems to be whirling and our conservative friends are complaining that they can find no repose. Trusts have seized upon all professions and all industries, and capital as well as corporate exclusiveness of power and rights, is battling with and being battled by labor. Nothing seems to be free save air and water, and local trusts have already a close grip upon much of the latter. Who will inaugurate a church or theological trust. The great brimstone trust seems to be weakening.

At a convention of clergymen of the Reformed Dutch Church, held on the 28th ult., in New York City, the Rev. Madison C. Peters, of the Bloomingdale Reform Church, caused a lively sensation among his dignified brothers by giving vent to some very liberal views on the relationship of the theatre to religion. The substance of his discourse was as follows:

> The theatre owes its origin to religion. In Greece, India and China the drama was originally a religious ceremony, and it was intended to promote religion. In the course of time the drama ceased to be a religious ceremony and became a work of art. Every student of church history knows that the modern drama sprang originally from the church. In the dark ages the priests put the whole of theology on the stage, and in this way the rude and unlettered mobs that gathered on saints' days were taught in an effective way the truths of religion, so that in the Christian era the first theatres were the churches and the first actors were the priests.

If the church is the mother of the drama, why should she now attack her own offspring as it is frequently done? Ecclesiasticism cannot keep people away from the play or any other innocent amusement anyhow, whether in the week or Sunday. So let the play go on, and seven days in the week at that.

Some cherub has introduced a bill in the New York legislature to forbid the use of "pictures of females wholly or partially nude" for advertising purposes. The modifying term might have been omitted, for it simply subjects the submitter to criticism and will perhaps cause the death of the bill; for by "partially nude" may be understood the face, hands or feet, and photographers dare not expose to view ladies taken in ball or wedding costume, in which both neck or shoulders and arms are bared or in the nude. Or shall an exception be made in favor of the latter? If so, all advertising of the above character will be made in photographing pictures and thus the law will be circumvented in the end; and perhaps cause greater harm by having only portions of the female body outlined separately and left to the purchaser of articles to adjust. But, *Honi soit qui mal y pense!* There is more indecency in the passage of such a bill than in the nude pictures. Why not pass a bill to prohibit the making of pictures that cause sorrow or heart pain, and which are detrimental to health, as well—pictures that depict agony or sadness, grief or despondency, and which have a corresponding effect on the beholder? Why not look more into causes while once on the road to reform and pass a law that will be of some benefit to mankind? Why not begin reform in the legislatures and set the example for the people at large? Suggestion is better than law!

The annual convention of the Protestant Episcopal Church of Massachusetts, has taken an advanced step towards a broader church polity and away from bigoted exclusiveness, in the election of Rev. Phillips Brooks, D. D., to the bishopric of that diocese. Dr. Brooks is the eloquent rector of Trinity Church, Boston, one of the largest, most influential and wealthiest of all the churches of that denomination in the state. He is broad, "low church" and progressive of nature and speech, and the exclusive "high church" and ritualistic stand in opposition to him and his election, while they admire and honor the man. The trend of New England thought is clearly towards a broader liberalism than has characterized the past in religious or churchly circles.

The election resulted upon the first ballot of both clergy and laity, and thus voiced the general sentiment of the majority of the church throughout the state. The attack made upon the public press by one of the speakers in opposition to the election of Dr. Brooks, acted as a boomerang and the gentleman who made it is probably convinced of the fact. It was the discharge of a toy pistol with the object of dismounting a Krupp cannon of the largest calibre.

The theological world is indeed moving. The Pope has taken a long stride towards democracy in government, and now the would-be shield of papacy, in its exclusive claims and prerogatives, is enlarging the borders of its liberality by the election of a broad-brained and broad-hearted bishop for the guidance of the old ritualistic churches of Massachusetts. And we congratulate these churches all the more, because Phillips Brooks' heart is and has been spiritual enough to permit the ministry of angels, and their force and love has sweetened his brilliant pulpit efforts.

A TIMELY WORD.

> Spiritualism is no more responsible for the idiosyncracies of mediums than are Unitarianism, Methodism, Congregationalism and other church organizations responsible for the shortcomings of individual members of their respective congregations. Then why is it that Spiritualism is inferentially condemned by the secular press whenever some professed lecturer or medium in its ranks goes out of his or her way to endorse or practice freeloveism, that all true Spiritualists ignore?
>
> The Banner, as a sincere exponent of the spiritual philosophy, sets its face against all and every one of those individuals who preach virtue while endorsing vice, whether they be spiritualistic platform speakers, Methodist exhorters, or bombastic clergymen.
>
> Spiritualism teaches the strictest morals; and those who profess to be Spiritualists and do not embrace its cardinal principles had better withdraw from its ranks, and the sooner they do so the better it will be for our holy cause.—Banner of Light.

Brave and noble words, Brother Colby. And timely also. The indiscriminating world delights in heaping individual lapses from morality, upon the doctrine of an angel, or spirit ministry and the spiritual followers; forgetting that the hordes of hypocrites in the churches whose scandalous lives are so often exposed, could, with just as much propriety, be charged to the doctrine of the Nazarene, upon which these churches profess to be founded.

"Spiritualism teaches the strictest morals." That single truthful sentence should be written in letters of gold over every spiritual rostrum, and should adorn every seance room. Spiritualism is an evolution of the highest, the purest and the best of all the preceding ages and generations, and they fail to comprehend its mission who seek to make of it a cloak for the violation of law or the elevation of the animal over the spiritual in their natures.

LIGHT IS BREAKING.

The fifth annual meeting of the Missionary Conference of Andover Theological Seminary was held in Boston, April 21st, in which the Boston University Theological School, Cambridge Episcopal Divinity School and Newton Theological Institute took part, by their professors and others. Prof. Luther T. Townsend addressed the students, entering upon what the daily press called "a tirade against Romanism." The chairman of the meeting called him to order for his criticisms of a neighbor church, declaring his intention to vacate the chair if it was continued, whereat Dr. Townsend subsided.

In the evening Prof. Ryder, of Andover, addressed the convention and drove several sharp-pointed nails. He asserted that ever since the commission was given; "Go ye into all the world and preach the gospel;" [the Dr. did not quote the whole commission, "heal the sick,"] it has been obeyed, but "we are at present relying too much upon that passage that says not a sparrow falls to the ground without divine notice. To-day we need a theology of the kingdom of heaven instead of individuals." Most true, Brother Ryder. Man's theology, formulated by Calvin, Edwards, Hopkins, Arminius, Wesley and other men, have seemed to bar out the true philosophy and theology of "the kingdom of heaven."

Brother Ryder continued: "The salvation of an individual is only half a salvation until his environments are elevated. Oh! these days of contests over small things; why not take the broad field where all may work? Why not let all branches unite in one work, and instead of the forty denominations trying to Christianize China, have one Christian body? Why do we do this? Because we are afraid of freedom—it will crowd *us* out of our positions."

If one great religious or theological "trust" will "elevate the environments" of individuals, pray let it be established. These combinations in commercial and financial centers, are casting converts into worse environments; and while wealthy Christians are managing them, the churches are sustaining their managers and the pulpit has no word of rebuke. Christianize China! Why the first business of the theological "trust" should be to Christianize the churches at home, and make it possible for one of "the Lord's poor" to find recognition in a church professing to honor, follow and even worship the lowly Nazarene brother.

Brother Ryder, you have just begun your work. You have struck a key-note of progress in creedal circles, which the exclusive saints will not relish. But courage is always commendable, and we say amen to Brother Ryder's closing exhortations: "Look to the signs of the times and do a large work in a large way." Should it not be as large as humanity's smallest and greatest needs, and as eternal in effects as the nature and environments of every human character?

OMNIPRESENT.

Is theosophy Spiritualism or Spiritualism theosophy? No. Neither does Spiritualism teach, cover, defend apologize for all the multitudinous isms, notions, speculations, cranks and their burdens, social reformers who do not reform, Don Quixotes' with their ever poised lances and ready tongues battling wind-mills and mouthing swelling words of meaningless speech. Spiritualism teaches evolution, a new, legitimate, progressed birth out of the old matrix; not the destruction of the matrix itself.

The world of theology, creed and dogma, are intent upon making Spiritualism a pack-horse for every absurdity, and a cause for every silly conceit born of weak or fevered brains. It seeks to make popular the idea that a spiritual society is the natural home of cranks, atheists, agnostics, "affinity"-disciples, *et id omne genus*. Spiritualism is no more responsible for all or any of these than the Christian Church and its doctrines' are responsible for atheists and agnostics. Mohammedanism was born of the Old Testament teachings and apes the life therein portrayed. Mormonism also, even to its vast system of concubinage under the name of a plurality of wives or polygamy. The high priests of Mormonism copied the example of Solomon and other noted worthies of the theocratic church, until the moral sense of modern evoluted society rose up in power and put the criminals behind prison bars. Millerism is another fad born of the teachings of the church, and to-day is finding a resurrection in the brains and hearts of a very large number of orthodox divines. They are among the foremost of religious teachers, and are to be honored for their personal uprightness of character and moral honesty, but they take the teachings of the Book as meaning what it says, and let their hearts guide them instead of their reason and critical judgment.

There are cranks everywhere, both in and out of the churches, and both inside and outside of spiritual societies. No ethical organisms are exempt from their presence. Spiritualism has been and is being cursed with them; but not more so than Christianity. The message of Spiritualism brings comfort and hope to the smitten hearts of earth, dispels doubts, and gives to the mind and heart rest, in the knowledge that this is a universe of law; that death is only a transition, or phase of evolution from lower to higher forms of conscious existence. It is the right of a crank, to teach if he can find pupils; to write if he can secure readers; to orate and air his peculiar ism if he can find either patient or sympathetic hearers to listen to him. And both the press and the rostrum of Christianity and Spiritualism have their full quota of cranks.

A PICTURE OF TO-DAY.

An Indian and a Kentuckian once made an agreement to hunt in company, and divide equally the game which they might chance to kill. Unfortunately, a crow and a wild turkey were all they shot. "Well," said the Kentuckian, at the end of the day, "as we are to divide equally, you take the crow, and I'll take the turkey; or I'll take the turkey, and you take the crow."—"How's that?" inquired the Indian. The Kentuckian in rapid accents repeated his proposal, to which the Indian, after a blank and puzzled look, consented, but with the remark:—"It sounds all very fair; but, somehow or other, *you* always get the turkey, and I the crow."

To which *The Christna* says:

> This is an admirable illustration of the mode, not only in which the Americans have dealt with the Indians, but in which the aristocracy in all countries and ages have dealt with the people. Everywhere the cunning and the strong have leagued with the mass, under pretence of achieving the common good, but with the secret object of securing merely their own. They have put themselves at the head of nations, with the proposal to divide equally the benefits accruing from this partnership, but they have invariably contrived to keep the turkey and put off the poor, bamboozled people with the crow.

And to which we may add, the politicians are doing to-day, so far as the voters—the bone and sinew of the land—are concerned. Not only in keeping the fat offices for themselves, but in manipulating the election machinery so as to perpetuate their power of control in every respect, leaving out the real producer—the farmer, the mechanic, the laborer and business man, who gives employment to untold numbers and thereby keeps the real estate owner in funds wherewith to pay the taxes needed to be divided among the politicians. Without this bait there would be no scramble for office; and were the former to withhold taxes on the ground of "No taxation without representation," it would strike directly at the root of all the evils that burden us to-day, having the same effect on "politics," that the spirit rap has on theology and orthodoxy generally. Even a portion of the Christian church may apply this little parable to itself. We know it is not farfetched when associated with priest-craft, whether in the interest of power or wealth—though the latter invites the former—and whether of the Mahommedan, Russian, Catholic or Protestant branch. But this is not the worst of it. It has acted as a suggestion down the ages and down the stairs of state and church to the individual. It has made millionaires, combines, trusts, and tyrants on a small scale that have been the cause of much evil, much suffering and much dissatisfaction throughout the world; and has almost instituted a philosophy that says "Let us *prey* instead of pray." Everyone reaches the conclusion that moral development is but a pretty sentiment and that all owe it as a duty to themselves to outwit one another in the gathering of life's necessities. A promising state, surely—for future unhappiness—since we are assured of man's immortality or life after death of the physical body. But how many, comparatively, know of this new revelation—this resurrection on a modern plane, and true resurrection? Mostly those who are in greatest need of life's requirements and thus have the greatest struggle to undergo to earn an honest living—strictly in accordance with spiritual teachings. Others care not, and only await an opportunity to snatch away the tempting morsel from a more fortunate brother. Honesty has become but a virtue of circumstances with them—lacking the opportunity simply to be otherwise. And add to this the bane of selfishness and injustice that prevail everywhere, and it must seem but natural that everybody should strive for the turkey—especially where spiritual darkness envelops the soul, and too, deprived of light by the church and state itself, one withholding the truth or teaching error, and the other legislating against the law that is revealing a new science and philosophy to mankind that is intended to better the race. *O tempora, O mores!*

A CURIOUS CASE.

Spiritualists in Boston are having a sensation. Our private advices from "the Hub" are that, both within and without the court room, there is a fever of unrest and controversy. We give the facts of public record in the court of Judge Staples, and in the daily press of Boston.

Prof. Wm. F. Peck, a lecturer employed by several spiritual societies, both east and west, appeared before Judge Staples, of the Suffolk County Divorce Court, Boston, with a petition for divorce from Mrs. Jennie Lake, his alleged wife, known as Mrs. H. S. Lake, also a noted spiritual lecturer, and for some time past, and at present, employed by the Boston Spiritual Temple Society, corner of Exeter and Newbury streets.

As preliminary to the divorce, the counsel of Prof. Peck placed before Judge Staples the following paper as evidence of his marriage to Mrs. Lake:

> MARRIAGE CONTRACT.
>
> We, the undersigned, hereby enter into co-partnership on the basis of the true marriage relation.
>
> Recognizing love as the only law which should govern the sexual relationship, we agree to continue this co-partnership so long as mutual affection shall exist; to dissolve it when the union becomes disagreeable or undesirable to either party.
>
> We also agree that all property that shall be acquired by mutual effort shall be equally divided on the dissolution of said co-partnership.
>
> Should any children result from this union, we pledge ourselves to be mutually held and bound to provide them support, whether the union continues or is dissolved.
>
> Given under our hands and seal this fifth day of October, 1877.
>
> [Signed] MRS. JENNIE LAKE,
> WILLIAM F. PECK.
>
> Witnessed by:
> without approval, J. B. GARRISON;
> with approval, MRS. I. A. PALMER.

Prof. Peck took the stand and testified:

"It was while she was lecturing through the extreme West. I was acting as her agent and lectured also at various places. The marriage contract I drew up at her suggestion and according to her ideas. She afterward copied it out in her own handwriting.

"We stayed in Oregon about three months and then returned to California. We subsequently traveled through nearly all the Western States and many of the Eastern. We lived in New York also for a time. During the twelve years that we have lived and traveled together we have been known everywhere as man and wife.

"She left me in Boston in 1888, because her spiritual guides told her it would be for her and my spiritual advantage. I wrote her frequently to come back but she would not."

Judge Staples said: "She has simply carried out the terms of the contract. I do not question the desertion, but I have some doubts as to whether this is a marriage. It is, to my mind, just the same as though a man and woman met upon the street and agreed to live together as husband and wife, for a day, a month, or a year. The fact that it is in writing makes no particular difference. An oral contract would be just as good."

The counsel of Prof. Peck agreed to submit certain authorities to the court and the judge postponed his decision.

If mental action is molecular motion may not emotion be the same? And if so, love may be scientifically demonstrated as an effect of molecular vibration.

The greatest mistakes that men make are made under the influence of prejudice; for prejudice blinds the intuitive perceptions like anger does the physical at times.

Specially Reported for The Better Way.

INTUITION.

Delivered Before the Spiritual Association of Denver, Col., During February, 1891, by the Hon. Sidney Dean.

To suppose that a philosophy which must have its seat and base in the unseen life can be fully harmonized and adjusted by a series of brief experiments, and in as brief a period of observation and study can satisfactorily adjust every question which may or can arise concerning it, is contrary to the experience of the world. As Rome was not built in a day, so no fixed philosophy which has met the general acceptance of the world of thought has been brought to its rounded completion as a system, without long years and sometimes centuries of study and observation. It is the very easiest of things to ask a perplexing question, one which will take a philosopher of age and experience to satisfactorily answer. The childhood mind is an adept at this perplexing business of asking questions, as all parents can testify. These little philosophers around the table are sometimes deeper and more profound than the old grey-heads that attempt to answer them would think. It has been questioned by some of our profoundest thinkers, whether a single unanswered query touching any theory or philosophy, does not create a doubt in the mind of the querist, and a doubt which strikes directly at the base of the theory or philosophy involved in the question. All science and all philosophy has had to run the gauntlet of these questioning and resultant doubts, and those having the greatest number of weak and unsolved questions attached to them have disappeared, buried under the mountain of doubts which the questions have not only engendered but spread abroad. Those philosophies which have a religious setting; which appeal to the religious nature in man and hence involve the action of the human conscience, have had to run the gauntlet of a perpetual questioning for long centuries. And so prevalent are doubts upon every religious system that the advocates of each have been forced to admit in their creedal forms that these common, ordinary questions, such as the mind would naturally ask concerning any theory, are profound mysteries which cannot find solution in this life. And I challenge you to produce me a creed that does not end its logic in the claim of mystery.

The result of this position is logical and natural. The mind of the world is and has been full of doubts. So prevalent is this doubting condition of the world's intellect and heart, that for centuries the race has been bidden to believe, to accept what is offered them in defiance of their doubts. This condition, in creedal language, is called "unbelief." But to believe requires unimpeached testimony or the clearing up and banishing of legitimate and natural doubts. The answer has often been made by the honest soul, when pressed to accept a dogma it did not understand and which was full of difficulties to the mind—"how can I believe when I cannot believe, how much soever I may desire to do so?" And the reply has too often been given: "Believe or be eternally damned." Where is the man that says I am to be damned? I leave it in the hands of my Father. It is only an ignorant condition of the intellect that the otherwise honest nature can be brought to a confession of a fixed faith in that which it cannot understand and which burdens the soul with doubts, even after the faith has been professed. All the creedal upheavals and changes wrought in the progress of the race towards a higher condition of mentality and a clearer understanding of the rights of the individual in all matters of conscience or religious concernment, testify to this doubting and disturbed condition of the human soul in all the past. The world has been full of Thomases who have demanded proof, and the church in every age has had its full share of them. The Nazarene did not rebuke his disciple Thomas, but the narrative says he kindly convinced him, both by the sense of touch and sight, and all that Thomas could say was "My Lord and my God." In that regard the disciples of to-day are above their Lord. He convinced; they denounce.

And I make the assertion boldly that there is no system of philosophy or ethics but what is open to questions. Questions imply an absence or lack of satisfactory knowledge. Another may possess that knowledge and impart it in answer to the questions. But minds so versatile as to compass all the difficulties which involve or environ questions impinging upon another life which this supplements are very rare—so rare that no such mind has ever been found among the human family. We have had and now have philosophers and theologians who could give their own views of what ought to be, or what, in their logic must be, to make their system harmonious with itself, but their views and their systems are as liable to be erroneous as are the views and systems of their opponents.

I think we can safely announce the proposition that no one mind or personality knows everything; and supplement it with this broader proposition, that all minds which have existed and which now exist on this planet have not and do not know everything. And we add that ignorance of the details of that which is the most important, is the chronic condition of the race. And why? For we should have a reason for this.

We touch the material world with its laws and forces through our material senses. Passing through the crucible of our senses and being analyzed and arranged by the mind, they become to us facts. But in the examination of the more subtle spiritual realms of which our souls form a part—and to us a most important part—we are not as clear. The machinery of our nature is so adjusted and is of such a character, that our doubts invade our very workshops, and we question ourselves and our acts and processes of action. If we feel complacent in our self-satisfaction, we at once question whether or no we are self-sufficient, opinionated and egotistic.

There are a few things which we can positively know, and so positive is this knowledge that all doubts are banished and our hearts are fully at rest concerning them. We know that we exist; that is, we are conscious of existence, and we ask no questions of others concerning that settled fact to us. We know that we are in this hall to-day. But these come to us through our consciousness. If we say that because we now exist or are now conscious of existence, we shall always exists, doubt arises, and we at once appeal to our reason for a solution of the problem. We at once begin to ask questions, not of ourselves alone, but of others. Then the reasoning powers within us are set in motion for the solution of a problem which the question has presented. If we reason that only matter can die and disintegrate, its particles being disintegrated and entering into other forms of accreted and consolidated matter, and, as the spirit within us is not matter and cannot be governed by its laws, it must therefore exist without death or disintegration, our logic is good and satisfactory to ourselves, but we say it needs corroboration to give it fixed force and certainty. We examine history and find this the almost universal history of the race. That strengthens our faith in the philosophy of eternal existent life for us. We read in histories of the return of personalities from the beyond life, and that is a fresh spoke in our wheel of faith in our immortality. We read the teachings of a philosopher of Nazareth, a city of the Orient, who lived and taught two thousand years ago, and we find that his teachings not only are positive as to the immortal nature and eternal existence of man, but that these teachings in their fundamental principles have dominated the minds and hearts of the world; and this helps to increase our faith and banish our doubts. Then there seems to come to us, out of the unseen realms of life, intelligences with messages talking as they used to talk when in the mortal; disclosing the same mental, moral and constitutional idiosyncrasies and peculiarities—and they convince us if this phenomena is what it claims to be—they convince us beyond question of further doubt, of the fact of conscious immortality in our spirit nature. The proof is cumulative and at the last as convincing as any fact within the realm of knowledge brought to the mind through the senses.

But the human mind is never at rest while a single mystery or doubt pertaining to any branch of our knowledge remains unsolved. And so we ask questions concerning the nature of that life without a mortal vestment of clothing. How does it exist? How does it think, talk, act? What are its sources of knowledge and enjoyment? Is it a social state? If so, what are the laws of its social realms? Shall we know more than we do here? and why? and how? How the questions come in. Is there a walled city of light, and a walled prison of blackness and darkness and torture to the spirit? Who created them? What are the conditions of citizenship in the one, and of prison discipline and punishment in the other? And so on *ad infinitum*, seemingly. The existent doubt forces the inquiries. We inquire of our brother creedists, and they seem sure of what they do not know any more than we do. We inquire of agnostics and they believe nothing, not even the intuitions of their own souls or the results of their own logical processes, we, of course, get no help from them. Yes, I have done the agnostic an injustice. They do believe in one thing, and that is that they know nothing—that life is one vast negative.

And so we turn to the messages of the decarnated, read them, sift them, cross question the influences which write and speak for us, and if we are so fortunate as to have the presence of an intelligent and advanced brother and sister spirit, we get intelligent answers. These answers are again submitted to the crucible of our reasoning faculties, the dross discovered and cast aside, and that which corroborates our reasonings and observations is retained to add strength to our conceptions of the character of the life beyond. Do you not observe that the ultimate of judgment in all cases is found within ourselves? That our reason, joined to our intuitional sense, must be our discriminating guide to all we receive and all we reject; and that we do violence to our own nature when we substitute a blind faith for a clear reason or a strong intuition, or when we pass our reasoning faculties over into the keeping of others for guidance and control through dogma and creeds?

I have spoken of a double sense within us. They are both embraced within the horizon of our personal consciousness. They are, each of them, as much conscious facts of our being as are the details of our physical structure, or any thing we hear or see or smell or touch.

The soul has a faculty of knowing itself and of weighing or studying its own nature. Hence consciousness embraces, not alone the outer world with which the soul comes in contact through the five physical senses, but the actions of the intellect, its reasoning processes and its relative standard of acquirements. We know whether we are learned or ignorant, masters of reasoning, or simply graded dunces.

But this is not the limit of the soul's consciousness. It takes cognizance of its inner self with its own personal attributes. It knows that it loves or hates, chooses or refuses, and exerts its will, or chooses not to exert it. It requires no reasoning to convince itself of these attributes and acts, neither does it require evidence outside of itself, through the physical senses. It knows all these by a sense of its own. It is not some one else's sense, but its own individual sense.

And what is this soul sense within us—greater in its scope and power and more convincing than the most formidable logical process of the intellect? It is not the natural conscience, for that renders a verdict and holds us to a moral accountability to ourselves and a moral law which the soul acknowledges to exist. That is, the province of conscience, and it succeeds the decision and the subsequent act, if the decision should crystalize into an act.

What is this sense? We call it the sense of intuition. And what is intuition? What do we mean by the term? Webster defines it as (1.) "An act of immediate knowledge, as in perception or consciousness," as distinguished from reasoning. (2.) "Any object of truth discerned by direct cognition, especially a first or primary truth, a truth that cannot be acquired by, but is assumed in, experience." I call it a primary sense of the soul—perhaps you can give it a better name. All ancient philosophers of the soul; all teachers whose works have withstood the gnawing of the tooth of time and have remained to us, have acknowledged this attribute of the human soul. Socrates taught it. He called it "the inward voice of the soul." By it he sensed a First Cause, a creative being, spiritual and unseen, from whom the soul proceeds, having this special personal attribute for its own guidance. Hence, he had no faith in any of the multitude of Greek gods and goddesses. His pupils did not comprehend his teachings; they lived in the sensuous and not the philosophic, and hence they only saw the negative, the rejection of the popular gods of the nation. And so he drank the cup of hemlock and died by the judgment of the Athenian court, because of his clearer insight into the spiritual nature of the race. Plato, one of his pupils, accepted the philosophy of Socrates, and many of his writings remain, impregnated with the philosophy of the immortality of the soul. But this fact of the intuitional attribute or nature has been acknowledged and defended; Cicero believed and taught it; all the remarkable prophecies which have had record and fulfillment down the ages have attested its presence as a part of the soul's organism or powers. Dr. J. Rhodes Buchanan, a living philosopher and scientist and one of the ablest writers upon the psychic in man, calls it, "the prophetic power of the human soul;" and adds: "The great London fire was foreseen by George Fox; the career of Josephine, the wife of Bonaparte, was foretold before she left the West Indies; the terrible fate of the French aristocracy and royal family was announced to their consternation, by Cazotte, just before the revolution broke out; the secession war of 1861 was prophecied here more than thirty years previously, by the Quaker, Joseph Hoag. Our religious records demand faith in prophecy and prophetic gifts; Cicero, like other philosophic thinkers of the past, recognized a prophetic power in the human mind which has always been recognized in popular belief."

This intuitive sense, like any of the senses of man, can be cultivated or can be dwarfed. Like the eye, it can be abused until blindness supervenes; like the ear, it can lose a portion of its delicacy and become partially deaf; but the original endowment remains in part, to show the true nature of man.

What is the position of this spiritual or soul sense in the great mass of humanity to-day? It lies bound, weakened, blinded, deaf, in the large majority of human bosoms. In the early ages of the race, if the historic record is reliable, it stood out in force and shaped the destinies of individuals. It was a soul or spirit sense which the angel world could utilize, and that world did utilize it. Through this sense prophets spoke or wrote; and through it the higher forms of natural laws were disclosed in the realm of spirit. This appears in the patriarchial history and in what was then termed an angelic ministry. But it died when the individual life was lost in the merging of society in creeds and governments, and even the theocratic government and church of Judaism culminated in the loss of prophetic utterances. The glory of Israel departed when the soul of the individual, with its spiritual sense and its relationships to a pure spirit universe was blotted out or became a sacrificial victim upon creedal altars.

The individual soul was restored to its true position, rights and powers under the philosophical teachings of the Nazarene. He exalted the individual soul to its true and natural plane of being and action. His doctrine of the witness of man's own spirit, which is the primary voice within him, brought the intuitive sense of the soul to the front in the formation of character. To inwardly know that you are right, without mental reasoning or the voice of others, and to stand firm or act upon that knowledge, even against the world, speaks the individualized man with his soul sense alive.

All the teachings of the brother of Nazareth were on the line of the elevation of man as an individual upon the moral or religious plane of his nature. The record can be interpreted in no other light with any reasonable hope of making it harmonious with itself and the life of the Nazarene. Early Christianity won its victories upon this elevation of the individual soul. Spiritual life meant something in those days. What an ignorant world called a miracle was then the outpouring of the spiritual world upon the quickened, intuitive sense of individual souls. It was easy for Peter, standing in the midst of a vast concourse of differing nationalities, to address his brother men in the language or dialect to which their ears had been accustomed from their youth, and so Parthians, Medes, Elamites, dwellers in Mesopotamia, and others, heard in their own language the wonderful works of God. The church, then Judaistic, put the man Peter in prison, as it did many other like individuals. It was contrary to creed and the formula of worship to thus permit a spiritual force to dominate or speak through the individual organism. The individual intuition must be crushed or concealed, for it disturbed old and concreted positions most profoundly.

So Christianity passed, almost unconsciously, into that which finally became the death of Judaism as a system. And, strange as it may seem to you, Christianity itself has destroyed individualism, with its factor of primal, inituitive sense; has concreted human intellects, their faith, their purses and their tongues, and has shut out the spirit ministry through the soul which the Nazarene made the crowning glory and practical truth in the life of his whole religious system. Do you hear of the angel or spirit visitations to these great religious machines of creed and dogma called churches? Do their ministers and teachers speak with tongues? Yes, the tongue of a creed created by a council of men—no other. Will they admit that such things can be? That the Nazarene founded a church of the spirit, and that the voice of the spirit was naturally heard through the open door of the intuitive sense of the individual soul? No. That is heterodox to every creed of the Christian church to-day.

What has caused this fearful retrograde in the religious life of the world? I could show, did time permit, what caused it in Judaism. But it is very easy to discover the cause of this great spiritual backsliding and death in the churches of today, the round world over. They have become fashionable, which means sensuous, as opposed to a true spiritual life, and lead in every department of the social and business world. They have become strong enough to dictate, and to demand the surrender of the individual soul, with its intuitive or primal sense, to the creed, the dogma, the rules of life, and to their ceaseless tithing of the pocketbooks of the poor as well as the rich. Each denominational church vies with all other denominations in its sensuous growth; in its representative wealth of earth; in its costly church buildings; in its corps of paid teachers, including missionaries to instill sectarianism among the so-called heathen, forgetting the hungry, half-clothed, sick and poor, whom their master spent his active life in assisting, blessing and comforting—who live and die within the sound of their church bells. I know that this is a terrible arraignment, but my brethren of the church, is it not true? Do you not call your best orators and pleaders to beg that your missionary treasuries may be filled with money, while you take up a mite collection at your communion seasons for the Lord's poor? And I have even known that scanty mite offering to be appropriated towards defraying the extravagant expenses of a costly church.

How can the intuitive sense of the individual man or woman become tender, quickened, sensitive to the touch, or call, or voice of the spirit world under such an absorption of individuality and such a selfish system of creedal life? What is there to build an individual spiritual life upon?

When Christianity as a system became concreted in the Latin church (now known as the Roman Catholic) the individual, religious, intuitional nathre was obliterated, and a race of church machines was created. Even private opinion, emanating from the intellect, was crushed. Christianity was then a corpse in the world. Then Luther was emancipated, the individual was elevated, and the intuitive, religious sense unshackled. It grew and spirituality followed. Then, again, even the Protestant Church became concreted in the State Church of England, and its thirty-nine articles and rubric became authority, crushing out individualism and its soul intuitions. Then Wesley arose and Methodism with its individual experiences and rights, its double spirit witness, swept its way over the hearts of the burdened and crushed poor. Then Methodism became a concreted power of creed, taxation and commercial life; its modest chapels giving place to costly piles of architecture, and the order of spirit ministry, through the quickened intuitions of an humble membership has become comparatively unknown to-day. It is a sad commentary upon the selfishness of man the whole of it. But what is the cure for this lapse?

The angel world have brought it to man. It comes to the poor; it deals with the same old intuitional spirit in those who will honestly investigate and as honestly receive it. It proclaims a spiritual life; one broader, higher, deeper than this life in the mundane; a life of the spirit, deathless and unending in its consciousness. It smites all creeds created by dogmatists, and elevates the All-Father Spirit over a unit family whom he loves with a tender father's love. It teaches a continuous, conscious life of the spirit under laws as eternal as being and as impartial as they are just. In the quickening and development of this delicate, sensitive, intuitional spirit sense, there is found a spirit highway for the feet of the decarnated to visit earth again, to impress, to speak, to act. It is the crowning glory of the whole creative plan, and it will not be crushed nor permit again the individual souls of men to be so concreted as to lose their individuality or their intuitive knowledge, and the guidance of their own personal lives. The dogmatic assumption of others, ancient or modern, or a sensuous organism which finds place and office with its emoluments for those who lust for place and power, and a lording over God's individual poor, have had their day. Bless God for this later ministration of the spirit; this second coming of the Nazarene brother clothed with the power of a true spirit ministry of life eternal; and this quickening of the true intuitive sense in each individual who accepts it. It is to voice the religion of the future. And the glory of its triumph will be the culmination of a true, spiritual, scientific and universal religion which will exalt man in every relationship here and hereafter, and throw wide open the portals of eternal life for the coming and going of our angel friends.

Written for The Better Way.

QUI BONO?

DR. S. T. SUDDICK.

"What good does Spiritualism do any how," is a question put to us by skeptics, when argument fails them. I think it would do good to hold a "class meeting," and tell our experience as the Methodists do, through the columns of THE BETTER WAY, if the editor will give space. Come, I will start the ball rolling by quoting from a letter just received from a young man who was "converted" at our Bonne Terre sittings three years ago. He says, "Although I never have the pleasure of attending circles, since you left B. T., my faith is stronger to-day than it ever was, and I think that Spiritualism has done me much good. I used to have grave doubts about there being another life beyond the grave, but Spiritualism has proved to me beyond a doubt that there is, and I am trying to live a good moral life. I have quit drinking, and swearing, and I think that I have control of my one besetting sin, (strange women) for I can truthfully say that I am a virtuous man.

"I have just received a letter from a cousin in Tenn., whose father was a medium, but he died when she was a little child, and she knew nothing about him being a medium. I wrote and asked her what she thought of Spiritualism, she says: 'I have been visited with rappings several times, and have seen a hand writing on my bed-head; now you will laugh, but this is true, yet I will have nothing to do with Spiritualism. Myself and husband are both members of the Methodist church, and are trying to live Christians, and of course must not tamper with the spirits.'

"Now Doctor, I believe fully what my cousin says she saw as much as if I had seen it myself, and I am sure she would make a fine medium if she would only act, but being a Methodist she cannot let the world know that she even believes what she saw with her own eyes. There are thousands of people that believe in Spiritualism, if they only had the courage to come out and say so.

"Now Doctor, let me reassure you that I speak the truth for Spiritualism when I say that it has done me good. Christianity only teaches (or tries to teach,) people to believe in another life, but Spiritualism proves it beyond any doubt, and I firmly believe that a great many professing Christians are sometimes in doubt about what they teach, and profess to believe. I don't war with Christians; let all that think they are right go on, but what good is religion unless it makes us better men and women.

"Look all around you, and you will find plenty of Christians who are just as bad as those who are not cold, hard-hearted, and have not a particle of love or charity for their fellow beings.

"I believe the time will come, and is not far distant, when Spiritualists will be proud of their faith. So let us try to live pure lives while we are on this earth, so that those who are watching us may see that Spiritualism is a good thing to have and that it really does good. I believe that we make our own heaven or hell on this earth, that as we sow, so shall we reap, in spirit life, for I don't think that if a man has lived an immoral life on earth that his spirit will be allowed to enter the higher elements of the spirit world until it has become purified, or in other words, he must work his way up step by step from darkness to light, which might require many years, so it is best not to run any risks of that kind. I for one am going to try from now on to so live that when I pass out I will not need any purification."

Now this is an experience of the right kind, and if Spiritualists would all take my friend's plan, and use their Spiritualism in the way he is doing, it would be a great deal better.

ODIC FORCE.

"Baron Von Reichenbach was a keen observer. Seeing a large magnet attract nails and lift several pounds of iron, he concluded this to be the result of an unknown force. 'I wonder,' he said to himself, 'if that force can be seen.' Acting upon this idea, he built a perfectly dark cellar. Into this the Baron threw at random his powerful magnet. He invited ladies, whose nervous temperament, he judged, made them sensitive, to enter the cellar and try to find the magnet. He was wonderfully successful. The first lady, after having remained in the cellar for half an hour, pointed out the magnet to the Baron, who did not know himself where he had thrown it. She took him by the hand, and led him up to the magnet where both found it. She said she discovered it by seeing light yellow and blue flames, having the form of a horseshoe. This delighted the Baron, and he repeated the experiment until he had it confirmed by sixty sensitives. For these investigations he used rock crystals, chemicals, salt crystals and other substances, around which the sensitives saw flames of various colors. They discovered also a warm and a cold point in the crystals, and small flames around the belt and sides. The first showed the axis of polarization and the north and south, or positive and negative poles; the second, the dia-magnetism of Faraday, and the third one a part of the aura of the crystal. The Baron showed also that growing plants give forth continually small flames of different hues, such constituting their aura. Turning his investigations toward man, he ascertained that in humankind was a well defined aura, an axis of polarization, a positive and negative side, and many other interesting facts. He called these flame aura a force, for in the magnet it attracted iron. He gave it the name of 'odic or odylic force!' So much for Baron Von Reichenbach, the real European pioneer in these psychic searches. The publications of this remarkable man have had a very great, though unacknowledged influence in Europe. They have started many intelligent people on a new line of thought. Experiments have been conducted in secret, and very astonishing and confirmatory results obtained."—From "On the Heights of Himalaya."

There Are Others, Too.

To the Editor of The Better Way.

I think you have hit the nail on the head when you advise taking the four little words "I want to know" for your platform. I have noticed myself the want of organization among the Spiritualists, and wondered why it is so; not because I am a Spiritualist, for I am not. But if there is anything in it, would like to be convinced of the truth of it; then I could not help myself but accept it.

Whenever you are ready to take members you can count on me with that platform. Please send me the names of a few reliable Spiritualists, if you know of any, in this part of the country. I have attended spiritual meetings several times, but have never seen anything to convince me as yet. Do not forget me when you are ready, but not until you are. Yours, wanting to know,

MRS. JOS. BOWDEN.

Orange, N. J.

How to Help The Better Way.

(1) Get your newsdealer to display it on his stand or in his shop window.

(2) Get your newsdealer to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any that remain unsold.

(3) Take a few extra copies and circulate them among your acqaintances. Or on your request we will send sample copies free to any address you send us.

(4) Leave a copy occasionally where it will be picked up—in the train, in the factory, in the meeting-room, in the cigar store, in the barber shop.

(5) Keep in your pocket a copy, and when convenient hand one to a friend.

Social and political economy; the wants and needs of humanity; physical and psychical laws (nature); and human nature, can best be understood through a knowledge of self—the fundamental principle of Spiritualism—the last named leading by perfect links to the first named.

Written for The Better Way.

A. WILLIS IN NEW ORLEANS.

JOSEPH MAILLE.

It is a fact that some times small incidents produce great results. In reading *The Daily City Item* of to-day, a copy of which I send you, I noticed the enlogistic remark made about the late Bishop O'Connor. This, prompts me to report to you a materializing seance held in this city on Thursday, the 16th April. The medium was Mr. A. Willis of Cincinnati. In my opinion, although it is the first materializing seance to which I have attended, yet with that, I sufficiently understand the science of spirit return to say, that Mr. Willis is an unqualifiedly good medium and destined to cause wonders to be yet shown through him. At our seance were a Jewish divine, Dr. Jacobson, Mr. St Ceran, Mrs. Green, other ladies and gentlemen and myself, besides our valuable friend, Mr. Willis. We were thirteen in all. When every thing was ready, the gas was turned down. After a song or two, and one Lord's prayer by request, we heard several distinct tiny raps on two trumpets left standing on the floor. Suddenly Mr. John Morris of spirit land, speaking through the trumpet, and after making a little sermon and giving us his blessing, announced that we all had friends present who desired to manifest themselves. Several spoke, probably twenty in number, but I will relate only those that I remember. The trumpet being directed towards Mrs. Green, a spirit announced itself as that of Bishop O'Connor late of Pittsburgh. I know nothing of him nor his death. We were all highly elated to have a Bishop with us. He made things as pleasant as could be. The bishop found the air of the room somewhat oppressive, and on offering to raise the blinds he declined, saying it was not necessary. He left us with his good wishes, after promising to control Mrs. Green hereafter if he could, and then he showed us a cross that was resplendent with iridescence beyond my poor ability to describe those beautiful colors that are better seen and known by clairvoyants than any other.

Then came Chief Holowakana, who announced himself and before he had time to say, Mr. St. Ceran recognized him as his control. He spoke loud and distinct, and then promised to make us pass a delightful evening, which he did. Then came one who spoke in the Indian dialect, addressing himself to Mrs. Green, who begged him to give his war cry, he said: No! me frighten squaw, and no amount of coaxing could make him do it. Beginning to really enjoy ourselves, hilarity was getting a foot hold when this Indian in a rather commanding tone said: Me no joke, big chief no play; pale face killed me in turkey hunt across a place where railroad is now."

He was asked his name, and answered that his name is the name of one of our streets. A lady next to me asked him if it was Tchoupitoulas and he said yes, repeated the name. We then had such a pleasant time with him besides materializing several ways. What astonished me is that he said "Tchoupitoulas," which is the correct way of pronouncing that name, instead of "Chapitoulas," as it is so erroreously pronounced here since I know myself, and that's forty-one years He said he has no ill feeling against the white man, but he liked the white squaw most. Capt. Ealer also manifested his beautiful face on the curtain forming the cabinet. This cabinet was about three feet wide, two feet deep and about five feet high. Mr. Willis sitting on the outside. Towards the close of the seance, and after several spirits had spoken and materialized one thing and another, including a beautiful lily by the spirit daughter of one of our clairvoyant citizens, the tambourine was taken and played upon and taken up to the ceiling by Chief Holowakana. After this, spirit Capt. John Morris came again, discoursed a little blissful sermon to us, thanked us, requested us to write our names on the trumpet which we did the best we could, and every thing was over after a seance of two hours to the perfect delight and satisfaction of all present, and to your ardent writer, although I offered powerful neutral resistance. It is deeply regretable that we have no spiritual journal in this city to aid in the progress of the greatest cause that this work has or ever will again see. Where and how far back would spiritual science be, were it not for the spirtualistic press, none can tell but our dear friends on the other side.

A STARTLING APPARITION.

Those who do not believe in ghosts or in Spiritualism are puzzled by the convincing story of the appearence of a dead friend to Harry E. Reeves of San Francisco, Cal., choir leader in St. Luke's (Episcopal) Church and a nephew of the distinguished English tenor, Sim Reeves. Reeves conducted the musical services at the funeral of President Arthur, and soon after came to this city. One of his closest friends here was Edwin Russell, an Englishman and a real estate dealer. Russell had a rich bass voice, and was a valued member of St. Luke's choir. Early on Friday morning Russell fell in an apoplectic fit on the street, and died soon after. Several hours later, before he heard of his friend's death, Reeves saw the apparition of Russell at his home, and was so shocked that he nearly fainted. When asked to tell the story, he prefaced it with the remark that he was not a Spiritualist and had always been skeptical of stories of ghosts, and then said:

Russell had parted from me a week ago and promised to call on Friday of this week. While looking over some music yesterday I heard the front door bell ring. I afterwards learned that the caller had come to tell the sad news of Russell's death. I lay down on my lounge a moment, and then by an impulse I cannot account for I walked to the door. The head of the stairway was somewhat dimly lighted, but not so dimly but what I could see what appeared to be the figure of Russell. It was so real, so life-like, that I at once stepped forward and stretched out my hand and was about to speak some words of welcome. The figure seemed to have a roll of music in one hand, and the other over its face, but it was Russell's image. I am quite sure of that. As I advanced to the head of the stairway the figure seemed to turn as if about to descend, and faded into the air.

I remember trying to speak to the figure, but the tongue clove to the roof of my mouth. Then I fell against the wall and gasped out: "Ah! my God." My sister and niece, with other folks, came up. My niece said, "Uncle Harry, what's the matter?" I went on to explain what it was, but was so scared I could hardly speak. My niece said "Don't you know Russell is dead?" Well, that flabbergasted me, it only made matters worse, and I nearly fainted. Then they told me Mr. Sprague had called to tell me the sad news. I was terribly startled by the affair, and feel shaky even now. I saw Russell after he must have been dead three hours, as plainly as I see you in that chair. Reeves' story has made a sensation, as his temperance, strong nerves and skeptical tendency place him above reproach for nervousness or hallucination.—Globe Democrat.

SPIRIT MESSAGE.

To the Editor of The Better Way.

Wherever we find kindred souls, who love truth, justice and liberty, even as we did when we dwelt on earth in mortal form, to them are we glad to come. As you have requested a communication from our plane of life, we cheerfully respond. We are a small delegation representing the sphere of the Revolutionary Forefathers, who took their lives in their hands and withstood the oppressors of the right. We find the conditions existing to-day demanding the same courage of soul, as was needed in our time, as well as during the late war of the rebellion. Brave soldiers of truth and humanity are being chosen and prepared for the conflict that is coming between the enemies of progress and the lovers of freedom, which latter are the divinely appointed emancipators of the whole human race from all oppression, ignorance, crime, poverty and everything that prevents or retards the onward and upward march of earth's children. Consecrate yourselves anew to the loyal service of humanity and deem no sacrifice too great whereby the cause we all love may be advanced.

Long has reform been needed in all departments of human life and work, while especially demanded in the political and governmental activities of the American nation. The wholesale duplicity, chicanery and corruption now existing therein, taken into consideration with the lamentable lack of vigorous moral sense, or conscience, on the part of the people, will ere long precipitate grave crises upon the country. In the meantime the people at large are unconcernedly walking their several ways over hidden magazines of dynamite, which are being made ready for simultaneous explosion.

Even when some sensitive soul and prescient mind, (perceiving with prophetic intuition the logical outcome of the injustice to, and the oppression of, the working classes by the combined money grabbers, or so called capitalists,) raises his or her warning voice, the people are so indifferent that comparatively little impression is made on their minds, and in the majority of cases where any attention is paid to the prophet of evil, it is simply to abuse that person for saying disagreeable things to which they do not wish to listen. Words can hardly express our indignation at the non-sensibility and seemingly wilful blindness of the nation to the first principles of justice and equity continually outraged by those in authority, from the pettiest ward politician to the members of our State and National legislatures, from policeman to President, throughout the land. We do not wish to be considered alarmists, yet we desire, by every possible means in our power, to awaken those who are slumbering in fancied security, while the enemies of our American institutions are working secretly and insidiously for their overthrow. Could we arouse the true spirit of patriotism in the head of every active born citizen of America, could we but thoroughly revive the unselfish love of our country which is now dormant and inactive, could we only remove the blindness which has settled on the eyes of the inhabitants of these United States, then might we hope for the betterment of present untoward conditions, without the severe strife, sorrow and suffering which must come to the whole nation, as a necessary and logical consequence of outraged moral laws which have been again and again broken without any universal protest on the part of lovers of justice and of honest dealing.

Yes, we fear that the nation is too selfishly absorbed in its race after the "almighty dollar" to listen to the warnings so frequently given through our medial instruments all over this land. We urge most earnestly upon all who are true and steadfast lovers of their country and its institutions, that they allow no tampering with the public school system—that strong bulwark of a free country. Demand that every voter be able to read and write in our language, and allow no one to excercise the right of suffrage, except those who have sufficient intelligence to appreciate the value and importance thereof.

Divorce at once and forever religious instruction from the secular public school education. Remove from the public schools the Bible, that bone of contention to Roman Catholics, Jews and others, and then make the education of every child compulsory upon their parents and guardians. While it is the inalienable right of all children to receive an education which will better fit them for the battle of life, yet it is not the duty of the state to furnish other than secular instruction, leaving their religious tuition to the parents, pastors and priests of the various sects or denominations to which they belong.

If any sect refuses to send their offspring to the public schools, and claim monies from the public treasury for their education, in private sectarian schools, let your answer be a decided nay. We must not have future citizens educated in parochial schools and taught allegiance to an authority higher in their estimation than the duly constituted authorities of their native or adopted country. He who reads carefully the ominous signs of the times will clearly perceive the stealthy and persistent purpose of the Church of Rome to destroy the unity and cohesiveness of our public school system, on the plea of their conscientious scruples, which is the excuse they offer for the non-attendance of their children, but which is simply given to hide their real disire—these are, the securing of public monies for their private parochial schools, the undermining and eventual destruction of our public school system, our American liberties and the future establishment of a system of goverment under the complete control of the Church of Rome. "A word to the wise is sufficient."

EXCELSIOR.

CALLED BACK TO EARTH.

The Globe-Democrat of St. Louis, Missouri, publishes the following wonderful experience related by a lady well known in Little Rock, who lost her husband some four or five months ago. The husband had been in the undertaking business for quite a number of years, and his widow was closing up the affairs of his establishment when the occurrence about to be related took place. The chief interest lies in the partial sundering of the veil that separates this world from the next, and the similar experience of two persons whose spirits actually passed away from this mortal frames, but at the last moment were recalled to continue a little while longer their earthly pilgrimage.

"It was surely an unearthly experience," said the widow, as soon as the correspondent had stated his mission. "Neither my husband nor myself was inclined to be very religious, although we often talked about death, and wondered what the condition of the soul was after it left the body. But as we were constantly coming in contact with dead persons, the feeling of horror and dread so common to other people, never affected us. The first thing that brought about a close study of the subject was an experience I had during a very severe spell of sickness. My friends had given me up as a hopeless case, and were expecting death at any moment. I was perfectly conscious, although very weak. I had heard them say that death was liable to come soon. Still I did not feel afraid. I made no effort to make my feelings known, but laid perfectly still, carefully analyzing my thoughts as if I felt the dissolution approaching. My frame quivered. I gave forth a sound resembling a gasp. I heard the attendants murmur, 'She is dead,' and then it seemed that my spirit floated out into a light of most dazzling brightness.

"There were forms and objects moving about in myriads, but I could not distinguish one from the other. All the while I was enjoying the most intense happiness. I was perfectly at rest. Looking back I could see my mortal remains and the friends bending over them. My husband's head was bowed between his hands, and many of the women were weeping. Then like a flash all the deeds of my life, both good and bad, seemed to spring into view. From early childhood to womanhood they marched along alternately condemning or approving. It seemed as if upon them depended my future abode in the land of spirits. As memory brought to light things forgotten long ago, I felt an intense desire to go back to earth and live my life over again, the good deeds were so small in proportion to the bad ones. Then I began to sink. The bright light grew dim and soon faded away. I was soon plunged into impenetrable darkness. It seemed as if I had been sent back to live a little while longer on earth as a punishment for not showing a better life record. When my spirit struggled, I felt the mortal prison once more. I trembled, opened my eyes, and then I heard some one scream, 'She's not dead! She has only been in a trance!' Little by little strength came back. I afterward learned that the doctors pronounced me dead. I had lain in a state resembling death for several hours. My husband had even gone so far as to prepare a casket in which to place my remains.

"This awful experience seemed to change my whole nature. Instead of taking merely a casual interest in spiritual things I began to study the matter with the utmost diligence. I told my husband and a few friends of the sights I had seen when my spirit seemed to have left my body. It was too sacred to me and too strange to be told broadcast, so that very few of my friends even know of the incident, to say nothing of strangers. When I told my husband he showed the most intense interest, and remarked at the close of my narration that he believed every word of it. He even startled me by saying:

"'I had an experience of almost the same kind when I was a very young man. Instead of sickness, mine was caused by drowning. After struggling in the water until completely exhausted, I resigned myself to my fate and sunk. The first sensation was one of pain, then came a dreamy, delightful feeling in which I was supremely happy. After that came the bright light of dazzling intensity, with the review of life's record and the command to go back on earth once more. I felt so light and free that I dreaded to assume mortal existence again, but the command was imperative. I felt a power bearing me down that I could not resist. There was the same plunge through intense darkness, followed by the cramping of my spirit as it sought to free itself from my body. Meanwhile the mortal remains had been dragged ashore by some persons who had seen me sink. As I struggled I heard one of the men shout: "Keep at it boys, he's coming to." They had been working with me for hours, and once or twice had been almost on the verge of giving me up. This happened years ago,' continued my husband, 'and although the experience worked a great change in my life, I kept the cause a profound secret even from you."

"The similarity of our experience led us into closer sympathy with each other, and often furnished the opening for a long conversation upon the subject of the soul's condition after death. My husband was always a believer in certain spiritual manifestations, but did did not go to extremes. He thought the inhabitants of the spiritual world could see us at all times, and upon very rare occasions were permitted to manifest themselves in some way to a loved one who had been left behind. We never talked about death with any feeling of dread. On the contrary, in the light of the foretaste enjoyed by both of us, we were inclined to look forward to it with a feeling of pleasure and satisfaction. But in order that our reception in the land of spirits might be hearty, we sought by good deeds to make amends for the past. We were constantly on the watch to find persons that we could make happy, either by friendly encouragement or by financial aid. This work of atonement was carried on in a quiet way for years. We did not care to make a display of it because it looked inconsistent with the high motives from which our conduct sprang. A few months ago my husband took suddenly sick. He told me to be prepared for the worst as he thought the end was near. But even then I did not realize that death was so close upon him. In a few moments the doctor came to me and in a whisper told me that my husband was dying. His eyes were wide open, and his face was illuminated with an unmistakable spiritual light. I took his hand in mine. It was still warm. I felt at that moment that the dissolution was about to take place. He seemed to be enjoying the most intense happiness. 'Can you see the bright light?' I whispered eagerly. He did not speak, but gave my hand a slight pressure that meant 'yes' to me. In an instant more the chill of death came over his brow, his grasp upon my hand loosened, his body stiffened, and I could see that his spirit had gone to return no more.

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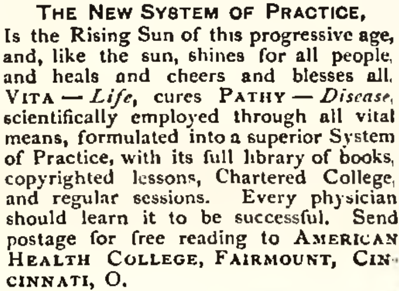

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THEOSOPHICAL CONVENTION.

The fifth annual convention of the American Section of the Theosophical at Steinart's Hall, and continued Monday, the 27th, at Tremont Temple, Boston, Society took place on Sunday, April 26th.

I had promised myself the pleasure of attending this convention as much of the time as possible for the purpose of hearing from the lips at least of some of its ablest exponents what they understood Theosophy to be. Accordingly hearing there was to be a session Sunday afternoon at which none were admitted except they held a card of invitation, and finding at quite a late hour that I was not the fortunate holder of such a card, I remembered the old advice: "Ask and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you." Therefore I made my way Saturday afternoon to the rooms of the Theosophical Society of Boston, at 152 Babylon street. I found the place presided over at this time by a very pleasant lady, who bade me welcome, and when I made known my desire to attend the Sunday afternoon session, an elderly gentleman present, Dr. Brown, very kindly gave me a card of admittance. This card was very tastily gotten up, triangular in form. On this triangular card was an emblem composed of a double triangle, in the center of which was a cross; these encircled by a serpent. Around this circular emblem were the words: "There is no religion higher than truth." This sentiment I could heartily endorse. But the great question, as of old, is "What is truth?"

During our conversation, as the Doctor was showing me the library, a room where they sell Theosophical literature, he told me he had been twenty years a Spiritualist, but the teachings of Theosophy could explain all the phenomena which we attribute to spirits or to direct spirit communion, as taking place from some cause other than the real presence of our spirit friends. My reply was that with the daily, and almost hourly experience, which had been and were continually mine, experiences which gave me a knowledge which came by sight, by the hearing of voices, to my senses as audible as was his voice to my outer sense of hearing, through which I was kept in constant intercourse with intelligences who gave me not only knowledge of the past (which he claimed could be obtained through impressions left upon the astral sphere) but gave also daily advice or council, if necessary, even to the little minutia of life, and pointed out dangers, and foretold events for the future which could not be accounted for upon any other than the spiritual hypothesis. "Shells," "past impressions," left floating on the "astral ether," gathered when coming in contact therewith, as a psychometrist gathers from an article one has handled or worn, will scarcely answer as an explanation to one who, at least, as a medium, has had these experiences, nor would it go far to convince such that they who advance this explanation have the truth in this matter. But I was told that in order to understand it, it was necessary to read carefully their best writers upon this philosophy, and two or three books were spoken of and pointed out. Looking upon the shelves I saw books bearing the name of one of our prominent mediums in Spiritualism, to which I referred, saying, "What do you think of them?" The answer was, "The Spiritualistic Theosophists haven't the true Theosophy;" and the gentleman curtly remarked, "You can't ride two horses." I agreed with him on that point, and the person who undertakes to do so is fortunate if not found sitting on the ground between the two before getting through with the experiment, while it becomes still more difficult to ride three, and there are three in our ranks now—Spiritualism, Theosophy and Christian Science. The most we can do is to ride one, and by a halter try to pull the others along; and 'twill make a zig-zag track, veering around one side of the road and other.

I am aware some will say at this point, we are too narrow ourselves, dare to accept only Spiritualism. But to me there is nothing narrow in Spiritualism, for have we not the entire field of truth on this side, and the vast realm opened to us through spirit ministration and communion with the wise and good of all ages. Spirits have always taught us to gather truth from all sources, and reject error, from whatever source it might come. Of what use is there to say, "I am a Spiritualist and Theosophist," when, if there is a "wisdom religion" on earth to-day, Spiritualism certainly has a right to that claim, as it leaves the minds free to gather truth from all sources where it may be stored on earth, and through spirit communion gives access to the wisdom of the eternal ages. Where is the necessity of saying, "I am a Spiritualist and Scientist," when Spiritualism is itself a subtle science of mind and spirit, and while both of these, as distinct organizations, have tabulated doctrines which are directly opposed to the teachings of Spiritualism, while what they contain of truth Spiritualism had advocated long before these societies were organized.

But to the Theosophical convention. Its first session was held at Steinart's Hall, Sunday morning, at ten o'clock. This, owing to my own platform duties, I could not attend; but, with card in hand, went to the hall at three in the afternoon, where were found a large number outside the door who did not understand the order of arrangements nor possess the mystic pass.

Delegates were present from the different branches, from Boston to San Francisco, prominent among which were, first, Mrs. Annie Besant, who came as the special representative of Mme. Blavatsky individually, also of the European section of Theosophy, and whose mission it was on this especial occasion to deliver a letter or message from Mme. Blavatsky to the convention. The message was quite lengthy, couched in beautiful language and delivered in an earnest and impressive manner. It contained this statement: "The present cycle, in theosophical parlance, ends between 1897 and 1898 and is a very trying stage for Theosophy. If by the close of the cycle our efforts are not crowned with success, then, although Theosophy itself will remain unscathed, the society will perish and cannot take form again until 1975." It also contained this: "Psychism is being developed with all its dangers and must not be permitted to override the spiritual principles." The writer spoke particularly of the span of her life drawing to a close, and invoked upon the Theosophists of America the blessings of all the masters, past and present.

Then followed another message in commendation of her old friend and co-worker, William Q. Judge, who accepted modestly the laurels given him as one of the founders of Theosophy and its preserver and promoter in America since the departure of Mme. Blavatsky and Col. Olcott.

Monday morning, at 10 o'clock, the convention opened at Tremont Temple. The first and most interesting feature of this session was the young Brahmin of Judpore, who was introduced amid considerable applause, by the name of Suami Bhaskara Nand Sara Swati, he presented a picturesque appearance with his head swathed in a red turban of many folds which he wore during his speech, otherwise he was dressed in regular citizen's costume of America; he was rather small of stature, very regular features, a clear and expressive eye, and when occasion called it forth, a very bright smile. He prefaced his remarks (as was customary in his own land, we were told) by reciting a poem; this he did in Sanscrit. He had been studying the English language but about a year, which made it necessary for hearers to follow with care, though some sentences were remarkably clear and distinct. His liquid black eyes lit up his dark face as he denied with energy that his people were idolators. They were believers in one unknown God, the causeless cause of the universe, appearing under many manifestations. Just here let me say that in private conversation with a gentleman who is a fine medium, this native of India said of Theosophists here assembled: "They have not the true Theosophy, they have not the spiritual," and looking up to this medium, he said: "You have the spiritual." "How do you know?" was the reply. "O, I feel it."

Mrs. Besant in two of her addresses particulary warned against the use of Psychism, as she termed it, and on one occasion she said it is always an abnormal state, and therefore dangerous. The subjects are sometimes called sensitives, sometimes called mediums, but it leads to all forms of nervous diseases and often insanity; on one occasion she said "The visions they think they see and they feel so certain of the source of the manifestations which the wise ones know absolutely is false."

I looked about me on both of these occasions, and familiar as I am with Boston audiences, I knew that if the Spiritualists were taken just then from the gathering not more than one third of the number would be left. Ocupying the seat with myself were four sensitives or mediums exercising the psychic power daily, almost hourly without injury; all fat, sleek and smiling, and even this message given with such unction didn't seem to make them nervous. Scattered through the hall were many who had exercised this power from five to thirty years, while the lady addressing them talented, eloquent, and earnest as she was on this point, had but four years ago emerged from Materialism.

But Annie Besant is an earnest, soulful woman. I attended her lectures on Tuesday evening on this subject, The Dangers Menacing Society. The audience was not near as large as the one on Monday evening, the interest having apparently centred upon the message of Theosophy to the Western World.

The one on Dangers Menacing Society should have been heard by the whole world. The convention proper adjourned Monday afternoon followed by these three evening discourses by Mrs. Besant, the last of which is to be given to-night, subject "Labor Movements in the Old World," after which she takes leave of Boston. May blessings follow her. The chairman of the convention each time in introducing her said "Mrs. Annie Besant, Theosophist." So I subscribe myself,

MRS R. SHEPARD LILLIE,
Spiritualist.

Written for The Better Way.

FRAGMENTS OF THOUGHT ON MEDIUMSHIP, CIRCLES AND SPIRITUALISM.

HUDSON TUTTLE.

The evidence of Spiritualism rests on the pure manifestations which are demanded at all times and by all individuals, especially whenever their thoughts are directed to the next life by the death of those we love. Mediumship is the only channel through which we can converse with these departed ones, and such conversation is not, necessarily, any more a waste of time than conversing around the hearth-fire while they were on earth. If we believe that these departed ones hold for us the same affection, only intensified and purified by their angel lives, how glad must they be of the opportunity to converse with us. The measure of their eagerness is shown by their persistent efforts to converse through imperfect channels, when they must know in the beginning that their ideas appear distorted, or even falsely rendered. If we desire to hear from them, they most assuredly desire to communicate with us and the hour we spend in this sweet intercourse may brighten years of a lonely life.

2. To ignore the manifestations is to rob Spiritualism of all its vital force. We accept it because it says to us that the fountain of inspiration has not run dry, but gushes forth as clear and bountiful now as in the past. You need not be furnished through Moses and the prophets or pagan sages; but you may go to the fountain and directly slake your thirst. If Moses and Elias could return two thousand years ago, our friends may return to day and converse with us.

3. If such be the object and value of the manifestations, the more we have of them the better, until the two worlds are brought face to face and death disrobed of its terrors be known as the passing forward of the spirit to a higher sphere. Of course we mean genuine phenomena, and not the spurious, which have been deservedly censured, and because anxiety to hear from those who have gone from us, made us ready to receive even counterfeit testimony, have been used to show that it were better to discard all.

4. As mediumship is the only channel of communication between the two worlds, it cannot be when rightly understood an undesirable possession. All its dangers arise from ignorance. It is a sensitive condition of the spirit, and the birthright of every human being. It is possible for all, but exists in various degrees of intensity. Some only are sensitive in sleep, others when sick, or under the influence of drugs which deplete the physical forces. Others are constitionally sensitive, and their brain responds to ideas as the sensitive plate in the camera responds to light.

5. This faculty is susceptible of cultivation to an extent only bounded by the sensitiveness of a spirit freed from the physical body. How to effect this desirable cultivation should be the study of every medium. It in no wise demands the casting aside of reason, but on the contrary its greater activity, and the comprehension of every new impression calls for more and more ability.

6. In this culture I have alluded to two methods, the first by becoming simply a passive instrument in the hands of the spirits. This leads to a remarkable sensitiveness, but is the destruction of the individuality of the medium. The same sensitiveness is liable to impressions from widely different sources, and persons in this life exert their influence even stronger than spiritual beings. The medium is not safe from these influences which may be bad as well as good, and may at any time fall under the most destructive, and run with swift feet to ruin. It will be seen that under these circumstances, the more acute the sensitiveness the greater the danger. In fact, a spotless moral character is almost impossible with such conditioned sensitiveness, even though the moral faculties are well developed; for at some unguarded moment it will be employed either by spirits or mortals and become the means of the gratification of selfishness or passions. Such mediumship is too much fraught with danger to be desirable, for although a circle of earthly friends may surround and shield, they cannot be ever present, and although spirit friends may guard, there are times when the medium, by circumstances they cannot change, passes from their control. The second method of culture is to receive this sensitiveness as a most desirable factor of the mind, and cultivate in the same manner as other mental qualities; holding it subservient to its uses and amenable to reason and conscience. In this manner the tribunal which decides the conduct of life is ever present, and whatever influences are brought to bear the sensitive remains steadfast and unswerving.

7. The cultivation of mediumship should be the absorbing study of every medium. It is not a gift bestowed by miracle, but is governed by fixed laws, and subject to unchanging conditions. Its functions are fraught with infinite consequences, and are too sacred to be trifled with. Its possession should be prized above all price, and elevated so that the channels of communication be as pure as the source. Further, we affirm that a continued high degree of sensitiveness is incompatable with immorality. Mediumship itself is not dependent on moral character any more than the sense of vision or hearing, but the character of the communicating intelligences may be ordered as the will may determine what the eye shall see or the ear hear, and the mental results shall be if those organs see and hear that which might prove detrimental to purity and uprightness of life. It is a law that like attracts like, and if mediums fall under harmful influences, they are not justified by throwing the blame on the spirits. They are either weak, or there is a sympathetic cord in them which vibrates to the touch of spiritual beings still on the plane of the appetites and desires. They are victims of erroneous mediumistic culture or organization.

8. While this view does not justify immorality on the part of mediums, it paliates their shortcomings and teaches us charity. Wrong is wrong under all circumstances, and while we in our eagerness to hear from our spirit friends will accept of a single drop of water in a mass of slime, or drink from broken pitchers, overlooking the most untoward surroundings, we desire for the medium a pure spiritual atmosphere. It is asked how can sensitiveness be cultivated? In and by means of the circle, usually; sometimes but rarely by sitting alone. The circle has produced nearly all noted mediums. The home circle is the nursery of Spiritualism, and has produced more converts than all other sources combined. Around the family table where sympathizing hearts meet, one desire for departed friends held in common by the sitters, ascends, which of itself is a potent magnetism attracting those friends and the doorway through which they can enter. There is intense desire to receive on one side and to bestow on the other, and under such circumstances even a low degree of sensitiveness will become exalted until responsive to spirit presence and spirit thoughts.

The home circle in the main fulfills the essential conditions of a selected one. As to the promiscuous circle it should be avoided as certain to yield unsatisfactory results. Each sitter is accompanied by related spirits and there is confusion in the control if not in the circle.

At the home circle where the family gathers, the missing ones take unseen their old familiar places, and how sweet to think they are still united with us in every feeling! Most emphatically do we urge the holding of such circles with absolute regularity and punctuality. The hours thus spent are not wasted although no manifestation be received. They are like holy communions, which fill our souls with quiet and restfulness.

The true missionaries of Spiritualism are its mediums. They are a countless host, for to every one publicly known there are at least an hundred unknown beyond the immediate circle of their friends. These are constantly giving test and not a day passes but they add one or more to the ranks. We may regard it as we please, yet the power to convert is many times more powerful in the simple test medium than in the most eloquent speaker or polished writer, and the reason is plain. The people have had already argumentation, they now demand facts.

The humblest mediums are doing a vastly greater work than they deem, often amidst want, persecution and self-sacrifice. Truly they shall receive their reward.

It is thus evident that to neglect or discourage the circle is to strike at the root of Spiritualism. After the manifestations comes the philosophy and science of life, here and hereafter. The speculative mind may sit down and theorize, uncaring for facts, the manifestations, but the great majority are hungry for the phenomena, nor will they be satisfied as long as their friends in the spirit world desire to communicate or they feel that a channel is opened for them to hear from the dear departed. There is an incentive to visiting circles and mediums far more potent than being convinced of the truth of Spiritualism; it is to receive proofs of the identity and enduring love of those we love, gone before. This desire can never be satisfied, and is a foregleam of the joys we shall experience when all gather in those starry temples not made by hands, immortal in the heavens.

The great meaning of Modern Spiritualism is that mediumship is the common heritage of mankind; a faculty capable of culture, and the means whereby we can learn the nature of the next life. The circle is the primary school of such culture, and should be sustained by all Spiritualists. Talk about outgrowing the circle, or any given phenomenon; we never can outgrow facts. The tiny rap is yet the most conclusive manifestation, and will long so remain. If Spiritualists would meet in such home circles and develop their own spiritual perceptions, it would be better for them and for the cause than to occasionally visit professional mediums. The latter have their use, but an oracle of inspiration outside of the person's self, is contrary to the genius of Spiritualism, which advocates culture from within instead of from without.

As to the frauds perpetrated in the name of Spiritualism, investigators are as much at fault as mediums, for they have been so insatiate and urgent in their demands for impossible manifestations that the impressible medium has yielded, and often the frauds with which he has been charged are but echoes from the circle. All the frauds and mistakes have grown out of ignorance of the laws of control, or demanding more than is possible to gain. They offer a premium on fraud, and it is only surprising that there are not more than there is. Because of the deception, the genuine should not be discarded, but we should use the means placed in our hands to investigate the laws and conditions of a future life, and the system of moral philosophy which it reflects on this.

7

WARREN CHASE.

To the Editor of The Better Way.

There passed out into a grander development but yesterday one who while in human guise, sat many an hour by my fireside, one who was ever a welcome guest, one whom I met in life's tempestuous sea. We clasped hands, eye looked into eye; somewhere in God's wondrous years we had met before. Warren Chase, "him of the Lone Line," was my friend; we feel a touch, we turn, our friend stands by our side, not bent as in this pilgrimage, not seamed as in the days agone; erect, young, free. Good day, my friend; we clasp his hand, a tear of joy courses down our cheek; we salute the immortal; a prophet returned to his people in that fair land beyond the sea, yet a return wave brings him to us, his great soul still filled with love for us who still toil on this shore. Our friend came in our midst much like him who taught the great lesson of humility in Judea's land of palms; poor, despised by the rich, scoffed at by the proud, his courage never faltered; guided by angel hands his voice was ever heard for freedom, ever for the weak side; and in the language of my eloquent brother, could each life from which he helped to lift the burdens while here, bring a blossom his grave would be a wilderness of flowers. Edwin Arnold's exquisite poem, "Not Good Bye, but Good Night," rose before me, but he says no, my brother, no good night twixt you and me while a sorrow stalks abroad unfringed by the beauty of a tear. I still toil in your midst. All hail! great soul—peer of the sages and heroes of all time—the autumn of his life went out like the fragrance of the flowers. Warren Chase, you came to us in our hour of need; you toiled in our midst and by our side, not enthroning ambition on the pinacle of your temple; not bowing your great soul at the shrine of cupidity, but with love in your heart for all of our Father's children. My friend, once more I salute you, and beyond you the Over Soul, who in His wondrous wisdom kindly loaned you to teach us a lesson of humility and love. My friend, your life was one grand poem. On this, our natal day, let me thank you.

FRED L. HILDRETH.

NEWS ITEMS.

The Grand Duke Nicholas, uncle of the Czar, is dead.

Secretary Foster stopped the redemption of 4 1-2 per cent bonds.

The insurgent Manipuris are suing for peace at the hands of the British.

The Behring Sea case was postponed until October in the Supreme Court.

The Chilian rebel warship Blanco Encalada was blown up by a torpedo, and 200 lives were lost.

Two parsons of Hamburg, Germany, have given scandal to the pious, one by disclaiming belief in original sin, the other by pronouncing the resurrection narrative legendary.

A Mexican dispatch says: "Most of our people who travel return home with new ways and new means, the clergy only sticking to the old notions and old forms of political disciplin."

The Columbus centenary having given rise to some glorification of Queen Isabella, there are called forth denunciations of her as a "miserable, bigoted tool of priests, who ruined her country."

Gen. G. W. Stroh, the just retired mayor of Sunbury, Pa., on the 13th was arrested and fined 63 cents per oath for swearing twenty-seven oaths. The oaths had been uttered in a controversy with a lawyer, and jotted down by a personal and political enemy.

Father Ignatius, whose fellow friars in Lianthony Abbey have gone over to the Roman Catholic Church, seems to be trying to lift himself into prominence here by religious controversies, but so far his efforts are like a man trying to lift himself over a fence by his boot straps.—N. Y. Press.

Jesse Lockwood, of White Plains, N. Y., on the 11th beat his wife, aged sixty one, to death with a club, saying the Lord commanded it. A few days previous he rang the Methodist church bell and proclaimed that the Lord desired a sacrifice of human life. He has often been called a religious crank.

Costa Rica, Central America, has been depressed in industry by Holy Week, in which all the legends connected with Christ's life have been acted, to the delight of "the women and the children and the people of the humbler classes," though, the dispatch says, "the prominent men, the representativ minds of the republic, have all been beautifully scarce."

Psychical truth-seekers organized the New York Section of the American Branch of the English Society for Psychical Research, at Columbia College, N. Y., on the 24th ult. Dr. Richard Hodgson, of Boston, read a paper on psychic evidence, and the organization followed the discussion. No President was elected, but Prof. J. H. Hyslop, of Columbia College, was selected as Vice-President and Secretary of the Section. Dr. M. L. Holbrook presided at the meeting.

SPRINGFIELD, OHIO. The village of Elmwood is all agog over the sudden disappearance of Mrs. Amelia Winston. She is one of the oldest members of the M. E. Church there, and was noted for her Christian work. Mrs. Winston, because of her extensive acquaintance and high religious standing, was chosen to act as custodian of funds raised to build a new church. The first of a series of entertainments was given March 28, and others followed, and there were some private subscriptions. About $500 was thus secured, and Mrs. Winston and the money are missing.

The pretense that the Czar is persecuting the Jews because they outwit their fellow Russians in trade is hardly to be credited. More probable, unfortunately, is the statement that the Czar is a good deal of a religious bigot, and that the motive for his action is religious prejudice. Some months ago it was seriously reported in an English newspaper that the Czar indorsed on a memorial which asked mercy for the Jews, "This is all very well, and the arguments excellent, but it cannot be forgotten that the Jews crucified our Lord and Saviour." Now this anecdote seems absurd. Yet is was gravely reported, and has never been denied. It is not out of line with the course pursued by the Czar, not toward the Jews alone, but also toward some Christian sects. There is every reason to believe the Czar a religious bigot, of a type common enough among the kings of two centuries ago, but quite out of date to-day.—N. Y. Press.

The psychical investigation society, of which the Rev. Dr. Heber Newton, of New York, and the Rev. Minot Savage, of Boston, are the leading lights, has already attained the proportions of a considerable movement. As the result of much preliminary experimentation and discussion, the society has decided on the construction of a novel machine to test indubitably Spiritualistic evidences of the genuiness of the medium manifestations. This machine is now building in a Pittsburgh shop, said to be under the personal supervision of Mr. Andrew Carnegie. It is called a "psychograph," and is to be made entirely of steel in the shape of a small table two feet square and mounted on steep legs eighteen inches high. A movable slide about three inches wide and running the entire length of the table will form part of its top near the center. The slide will move on reversible cogs, connecting with a sort of circular typewriter arranged under the top of the table, which, in revolving prints on an endless tape letters touched by the stopping and starting of the movable slide. The idea is that with this machine, a slate writing medium or trance medium can be thoroughly tested, as the letter key on the revolving typewriter will not be visible. He can put his hand on the movable slide and it will be moved by psychic force and all a spirit operating through the medium will have to do, in order to write intelligent communications, will be to make the slide stop over the invisible letter it wants to print.

Catarrh Can't Be Cured

With Local Applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & CO., Prop's, Toledo, O.
Sold by Druggists, 75 cents.

Correspondence.

Worcester, Mass.

We are again favored and pleased to have our friend and worker, Mr. Edgar W. Emerson, with us. He attracts large audiences with his remarkable tests, and not only pleases those in the mortal, but those in the spiritual realm.

Mr. J. Frank Baxter, the radical and talented speaker, will be welcomed by us May 10th.

We expect to have the pleasure of listening to our historical friend, Dr. George Fuller, the remaining sabbaths of May, which closes our meetings for the season.

Fraternally thine, C. R. B.

Meadville, Pa.

From the Cassadagan we gather that the following speakers and mediums have been engaged for the camp meeting to be held at Cassadaga, N. Y., July 24th to August 30: Mrs. R. S. Lillie, W. J. Colville, Lyman C. Howe, Mrs. F. O. Hyzer, Willard J. Hull, Hudson Tuttle, Mrs. Emma Rood Tuttle, Mrs. Cora L. V. Richmond, Annie Shaw, Hon. A. B. Richmond, Hon. Sidney Dean, A. B. French, Prof. Henry Frank. Platform test mediums: Miss Maggie Gaule, Dr. W. B. Mills, of Saratoga, N. Y.; Materializing medium: Mrs. Ross, of Providence, R. I.

New Era, Ore.

The Spiritualists of Northern Willamette Valley will hold a grove meeting at New Era, Clackamas county, Oregon, beginning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion; also half-fare tickets on the railroad to those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, or of those who do not choose to camp. Camping facilities good; wood and water convenient, and food for teams at reasonable rates.

This camp is a beautiful spot. The stately firs growing thereon afford a delightful shade in summer weather. Wm. Phillips.

Muncie, Ind.

The Spiritualists of Muncie and some others of an investigating turn of mind assembled at the Opera House last Thursday and Friday evenings to listen to the lecturer, Prof. W. M. Lockwood, of Wisconsin. His lectures were of a highly and instructive character, something quite out of the ordinary line, calculated to enlist the attention of thoughtful minds. The close attention paid to the lecturer throughout the entire discourse indicated very plainly that his remarks were appreciated. It is the desire of all who heard him that his services may be secured again in order that he may give a more complete course of lectures upon Spiritualism and other great questions relating to the welfare of humanity. At the conclusion of his discourse he spoke some good words for The Better Way. Wm. Lynn, Sr.

Texas, Mich.

The Spiritualists of the town and village of Keeler, Van Buren County, Mich., held a mass convention Sunday, the 26th ult. Hon. L. V. Moulton, of Grand Rapids, delivered two lectures to a large audience at the opera house with very attentive listeners.

Music was furnished by Mr. Olie C. Denslow, of South Bend.

At the close of the first sermon an organization was effected by electing Mrs. P. D. Peters, President: Mrs. Peters, secretary and Mr. Conklin, Treasurer, all of Keeler. Judging by the interest manifested at the meeting, it is safe to say this organization has come to stay, being officered by young and efficient workers.

The Spiritualists of Texas Township, will hold their annual grove meeting, Sunday, the 7th of June. Hon. L. V. Moulton, of Grand Rapids, is an engaged speaker and others are expected. Good music and good order is guaranteed. L. S. Burdick, Pres.

Lawrence, Kas.

We have had a course of lectures extending ing over two months from Dr. John Arnoup. The discourses have been of a first-class character. Some evenings the doctor devoted to answering questions handed in by audiences, and though some of the questions were of an abtruse and occult character they were all clearly answered in an intellectual and spiritual manner.

The doctor is one of the best speakers we ever had here. The daily press in Lawrence is not favorable to Spiritualism, but the Daily Journal had this to say: "Dr. John Arnoup will deliver another of his course of lectures on "Spiritualism" to-morrow evening at 7:30 o'clock at I. O. O. F. Hall. Dr. Arnoup is one of the clearest and brightest of lecturers, and shows by the manner in which he handles his subject that he is a broad thinker and a careful student."

The Better Way is appreciated in the community. H. W. Henderson.

Omaha, Neb.

The First Progressive Spiritualist Society at Omaha sends following greeting to the Spiritualists of the world:

The following resolutions were passed at a regular meeting of said society, Sunday, April 20, 1891.

Resolved, That in the opinion of this association those persons known as Spiritualists throughout the world should, either through their regular organization or otherwise, apply to the proper authorities of the "Great Columbian Fair" for the privilege of making suitable provisions within the domain of such authorities set apart for all who desire recognition for the purposes of such fair.

Resolved, That all papers published in the interest of Spiritualism are requested to give these resolutions a place in their columns, and to make such comments as they may see fit.

Committee: Gen. E. Estabrook, Dr. J. C. Phillips, James Montgomery, Mrs. J. E. Montgomery, Chas. Allen Mrs. K. M. Allen, R. L. Lunt, James Winship, H. D. Dwelly, Mrs. J. A. Dwelly, James Wright, Mrs. Mary Wright.

The Spiritualist meetings last week have awakened quite an interest and drawn full houses of the intellectual element of the city. Prof. Perkins is quite a success as an elocutionist and singer. In the line of his special work here, as an inspirational speaker and character delineator and in descriptions of the past events or incidents of the lives of persons in the audience, entire strangers to him, and also of their spirit friends his descriptions are really remarkable. Mrs. Perkins is different in her phases of mediumship. She is more in a trance state, seems more spiritual and rather more clairvoyant and clairaudient, as the Spiritualists say. Her descriptions of departed friends are universally recognized. She shows a candor and earnestness in her test readings and descriptions that convinced many skeptics. Her devotional manner and her expressed reverence for the Bible and Christ's teachings, and her courteous treatment of Christian people, have won for her many friends from that class of hearers. She regards the scriptures and Spiritualism as in perfect harmony, and believes that when properly interpreted there is between them no antagonism. She holds that the modern revival of Spiritualism is necessary to correct many vague and erroneous interpretations that have come into vogue.—Morning Herald.

Brooklyn, N. Y.

Our meeting on Sunday, April 19th, opened with a well filled house, and as from our position we look over the number of faces, lit up with light and animation, with the inward desire shining forth for truth and enlightenment, we lift our voices in thankfulness that through our numerous medias light can be brought and knowledge given of the higher life, beyond the plane of materiality into the realm of divinity. When we listen to the enquiring minds which have been opened to a truth before unknown, and which fear has kept in the background, we then find that the seed has been planted and taken root, and we then feel our labor has not been in vain.

At the request of many, Mrs. E. Cutler came from Trenton to speak for us. Her remarks were very interesting. She gave an account of the development of her mediumship when quite a child, and the comfort and benefit derived from it later in life when cares and sorrow oppressed her. The little control, "Lulu," directed her among the audience, giving advice to some, to others presenting facts which they thought were only known to themselves, and therefore opening eyes which had been long blinded, and creating a desire to investigate and know more of that which seemed a mystery to them. Such are the seeds scattered by the wayside. Telka.

New Boston, Ill.

On March 27th the Ladies' Independent Union held an interesting session. As the President was absent, Mrs. Anna Orvis, of Chicago, was chosen chairman and presided over the meeting very acceptably. There was quite an accession in membership to the Union, nearly every lady who was present thus identifying herself with the interests of the good work. Methods were discussed and steps taken for carrying out the plans and purposes for which the Union was organized. The ladies were full of enthusiasm, and are fully engaged in the enterprise, working zealously to render efficient aid to the M. V. S. A. in adding to the comfort and happiness of all who may attend the camp meeting at Mt. Pleasant Park, Clinton, Ia., the coming summer. The prospect now is that there will be a fine hotel erected on the grounds this season, and the ladies are pledged to furnish the same.

Mrs. Mary McCarroll, Ottumwa, Ia.; Mrs. Elizabeth Harding, Clinton, Ia., Mrs. Olive A. Blodgett, Davenport, Ia., were chosen as a special committee to oversee the work. Necessarily each one will be called upon to make some sacrifice of time and money, and will receive the blessing which ever comes from so doing. The task is not as formidable as at first appears, and if every lady of M. V. S. A. will unite with us in the work and do a little, we shall find it very easy, for in "union" there is strength, and that was one of the purposes in view for which the society was organized.

In a recent letter to the ladies of the Mississippi Valley Spiritualists Association in The Better Way I made full statement of our position as an organization, giving full particulars in detail, with plain directions how to proceed, which I trust met the approval of all; so it will not be necessary to repeat and take up space in a valuable sheet, for everyone who has the true spirit of love for the cause and desires to benefit humanity will respond gladly to the call, "Come up and help us."

Olive A. Blodgett, Sec. L. I. U.

Watertown, N. Y.

During my stay of ten days in Watertown, I became much interested in the work of the faithful few who represent the majority of leading minds devoted to the cause in that rather romantic town. Of the internal difference that led to the formation of the "Literary Club," I need not be a participant—though naturally a speaker feels most interest in those most interested in him and his work. I visited the temple and was introduced to the president —Mr. Davis—whose honored name is inseparable from the temple. He is a pleasant man, and all the club people esteem him, so far as I heard. The vice president—Mr. Gifford—refused to be introduced to me, I understand, so I cannot speak of his pleasant qualities and social excellence, as I had no opportunity to test them and Spiritualists usually demand a "test" before they express conviction. He may think he has reasons for feeling contempt for me, a "poor deluded soul," but I am simply amused, and though I may never know how great a loss I have sustained by being debarred the acquaintance of such a soul, I accept it as the common lot of heretics and bear my cross without hope of a crown.

But whatever loss I may have suffered, my ignorance paralyzes it, and at best it is a negative evil; while I have the pleasure of much positive good in the friendship of live men and women, whose qualities and good-will are a tonic and talisman, I have much for which to rejoice. But most all to realize that the great cause to which my life is given is moving on from victory to victory; and all the petty animosities that root in small natures and thrive in an atmosphere of ignorance and vanity, are buried in the rising stream of spiritual light and moral vitality, and the weakness of selfish men are turned to account and made to serve as strength to the cause.

My stay with the Mattisons was bracing to a weary body as well as a pleasant tonic to my spiritual constitution. The rain and wind was against us last Sunday, but a good audience paid their respects to the cause and good feeling seemed to prevail, and the club was radiant with high hopes for the coming future in which the work so well inaugurated, is likely to become a power for good. Bishop A. Beals is looked for with cheerful expectancy and I trust his work will set the club on [illegible] enduring basis of prosperity. Lyman C. Howe.

Defiance, O.

Mr. and Mrs. G. W. Kates held two meetings here on Sunday, April 26th, and one on Monday evening at the request of many who heard them on Sunday. Mrs. Kates delivered on Sunday afternoon a magnificent discourse—that is, her guide did—on "Spiritualism in the Bible," a subject suggested by the audience. There are very few here who have had any experience with such meetings, and of course were puzzled—the skeptical attributing the harrangue to an extraordinary act of memory, while the more sensible who heard it could but attribute it to an external influence—in fact to inspiration.

Mr. Kates gave an excellent address in the evening, and was followed by Mrs. Kates with some wonderful tests. She also sang under control upon a subject given by some one in the audience—"The Wanderer."

On Monday evening following Mr. Kates again addressed the audience and Mrs. Kates followed with a discourse under spirit control on "Spirit Life," which was regarded as very fine.

Some recognized tests completed the entertainment. They have arroused a great interest and have won many friends here, and we hope to welcome them again here in the fall.

B. B. K.

Our line of work for the spring and summer commenced at Defiance, Ohio, Sunday, April 26th. Bros. B. B. Kingsbury and T. C. Sanford are "enlisted for the war" and determined to carry the banner of Spiritualism into the ranks of bigotry and ignorance. They provided the rink for our meeting—it being the largest hall in the city. Our audiences were very large, taxing the full seating capacity.

The people of defiance are inquiring into the phenomenal evidences, but will embrace the philosophy later on. Mediums are necessary, and our friends there will be glad to have their visits. We can testify to their generous hospitality. They appreciate the necessary conditions and supply them.

We go thence to Anderson, Ind., for two meetings; will visit the proposed camp grounds near there; and also get "into the harness" for labor in the preliminaries to make the camp serve the best possible interests.

During May we will serve the friends in Evansville, Ind. Hope to have much good to report. Fraternally, G. W. Kates.

St. Louis, Mo.

This month of April is almost at an end, so is the time that we are to have Mrs. Sheehan in our midst. It is true we have another speaker engaged for the month, and while he may fill all our spiritual needs, it will be with regret that we part with our friend and sister. The work she has accomplished has been thoroughly appreciated, not only on the platform, but in working up the interest and arousing the energies, it is plain to see existed, but needed an active hand to give a start to the work.

Through the suggestion and energetic abilities of Mrs. Sheehan she has placed us on a growing basis; for it was her proposition that Capt. Brown, the President of the Ethical Spiritual Society of St. Louis, invited the members of that association to meet for a social purpose and a discussion of ways and means to best further the work in hand.

The evening of April 17th was decided upon to meet at [illegible] Olive street. There were about forty present, including ladies and gentlemen, out of which number was secured the names of twenty to give birth to a society, which, upon appointing the officers was forthwith named in honor of Mrs. Sheehan, the "Ladies' Class of Psychic Culture."

We were then entertained for a few moments with the work that was accomplished in your city, representing the advantages derived from such a union of forces, in such glowing colors that signatures were promptly given.

Since that time we have met again, on the 15th of April; also on the 22d, each time gaining in numbers, until we now count over fifty members.

The next reunion will be on May 1st at the hall on the corner of Garrison avenue and Olive street. The use of the hall has been donated to the ladies to hold their meetings on every Friday at half past one o'clock.

Should any of our Cincinnati friends visit St. Louis they will meet with a hearty welcome from the St. Louis ladies. Our doors are open to all well-wishers who have proper credentials.

Last evening, the 26th inst., "Hypnotism" was given by special request. After some readings in psychometry, which were all acknowledged, a little surprise was introduced to wind up the exercises of the evening.

Some resolutions were read by E. W. Gould, which you will find with this report. It was followed by the presentation of a trifling souvenir, in the shape of a ring. Its value will be enhanced by the feeling of gratefulness and good will we all bear towards her, taking away with her cornucopia of heart-felt wishes of prosperity in the grand and glorious work she has dedicated her life to.

Mrs. C. M. Guibert, Sec'y.

In as much as the time has arrived when we are compelled to sever the very pleasant and intimate relations with our esteemed sister, Mrs. Sheehan, who has been our lecturer, companion and guide for the last month, and for whom we cherish the highest admiration and warmest sympathy, for her untiring efforts to advance the interest of this society and the cause of spiritual philosophy in our city, both socially and spiritually; therefore be it

Resolved, That it is the sentiment of this meeting and of the Spiritualists of St. Louis that we recognize in Mrs. Sheehan a first-class lecturer, a good psychometric reader, and an earnest, practical organizer.

Resolved, That the thanks of the ladies of this society are due, and are hereby tendered to Mrs. Sheehan for the great assistance she rendered them, in formulating and putting into practical operation the Ladies' Aid Society with a membership of fifty active members, which promises great good to the worthy poor of the city, and to this Society more social intercourse, and a better character of vocal music at our meetings.

Resolved, That in parting with Mrs. Sheehan we feel that her loss will result in great good to any society or people her guides may influence her to visit, and we trust the time is not far distant when we shall again have the pleasure and the benefit of her ministrations, under their wise and instructive inspiration.

CINCINNATI, O.

Mrs. Nellie J. T. Brigham is the speaker for the Union Society of Spiritualists for this month. She was welcomed on Sunday morning past by a good attendance and a "Happy Greeting." The orchestra opened with selections from "Martha," which seemed appropriate to the occasion and in good taste with the lovable character of the medium. Questions were solicited from the audience for discourse, and several were sent up. From the pearls gathered during the latter it was ascertained that the progress of the world depended on the progress of the individual; that right aspiration, honesty and to do good, were the best means of cultivating the soul senses, as such conditions of the human entity attracted spirits compatible with the soul condition, and the vibration or attrition produced by this attraction quickened these senses unto their proper development. Concerning Unitarianism as a refuge for Spiritualism, she thought it analogous to putting a quart of water into a pint cup. Half of the truths of Spiritualism would be spilled and lost to the world. If any one had the truth he should not endeavor to hide it under a bushel; for if he did the result would only be a conflagration, in which his light would shine all the brighter in the end. Truth cannot be kept hidden any length of time. Applause greeted this illustration and proved that the speaker had made a happy hit. After the lecture subjects for poems were given, on which she improvised most charmingly, and without hesitation or premeditation.

The evening subject was "Is it possible for us to have any positive knowledge that our spiritual friends communicate with us?" Coming from an investigator Mrs. Brigham answered this question to suit such a mind, but inculcated some truths into it for the benefit of matuter thinkers, saying that the materialists give man only one life, but Spiritualism proves that that one life never ends. Furthermore, that when theologians, like doctors, disagree, it is best for the patient to decide for himself—and think for himself. She also compared some of the queer doctrines preached in the pulpit to theological nightmares. On the whole the lecture was interesting and spicy and promises good results.

Next Sunday morning and evening Mrs. Brigham will address the society again, answering questions from the audience for her morning's discourse, and taking one subject for the evening's.

During her stay in Cincinnati Mrs. Brigham will be pleased to see her friends at Mrs. McCracken's residence, [illegible] Freeman Ave.

The Union Society Ladies' Aid will continue to meet every Friday afternoon at G. A. R. Hall, 115 West Sixth street, during the present season, and invites all ladies interested in the cause to join them. Next Friday will be a specially interesting meeting, on which occasion Mrs. Brigham will be present to give some spiritual advice and comfort.

The ladies also wish it generally known that everybody is cordially invited to attend the supper and social, given by the Society of Spiritualists, at G. A. R. Hall, 115 West Sixth street, Wednesday evening, May 13, 1891. Tickets for supper and social 25 cents. Supper from 6 to 8; social from 8 to 11 o'clock. Dancing and music under the direction of Mrs. M. A. Ross

The weekly meeting of Ladies' Aid of Union Society, held Friday p. m. May 1st, was one of interest in a business, social and spiritual way.

The next important event will be the supper, as it will be the final one of the year. The officers and committee desire to make a successful affair of it, and earnestly hope the attendance will be a very encouraging one. The ladies cordialy invite all Spiritualists to come with their friends and enjoy a good time with them, for these affairs have proven the most social of any entertainment of the kind. Good cheer, good harmony, good music and a royal good time is the sum total of the night's program. Orchestra music, and dancing will be participated in by those inclined to "trip the light fantastic toe." The supper will prove a pleasant feature of the evening. Mrs. F. J. Roth will preside over the kitchen department, and Mrs. Connelly and Mrs. Smith at the lemonade stand. Mrs. Dechant, Mrs. Starbird, Mrs. Dr. Lamon and sixteen lady members as able assistants at the supper tables. We hope that a large number of persons will attend and enjoy it with us.

Mrs. Dr. Lamon.

PSYCHIC RESEARCH SOCIETY.

Mrs. Adah Sheehan, the regular speaker of this society, again occupied the rostrum and was greeted by a fine audience, all of whom are glad to know that she has returned to her labors in Cincinnati. She lectured upon questions handed up by the audience; and also some which had been preserved from the lecture of the previous week. The questions were as follows:

First, "What are the comparative advantages for progression in the embodied or disembodied state?"

Second, "Why do not spirit controls teach the same truth in regard to spirit life?"

Third, "Does there ever come a time when the spirit becomes so elevated and purified that it leaves the earth sphere entirely?"

The gentleman requesting these questions to be answered congratulated the speaker and said they were answered in a manner that gave him considerable relief.

At the close of the lecture the speaker gave a brief account of her labors in St. Louis.

The Ladies' Society for Psychic Culture will meet on Thursday afternoon at Mrs. Sheehan's home, where the question will come up on securing a hall for regular work. All ladies are cordially invited.

It is with considerable regret that we learn of the illness of Mrs. Ricker, but it is hoped that she will soon recover and be among her friends again.

We were pleased to see among the visitors, our friend, Mr. Josselyn, of Grand Rapids, Mich.

Mrs. Fox, a young medium, occupied the rostrum with our regular speaker, and while under control, stated that although new in this work, they expected to be able to deliver an address to the audience some time this month. This lady will become quite a speaker, as her work in private circles has been pronounced far above the average.

The general public are cordially invited to attend the meetings of this society. They will find our hall pleasant and delightfully cool, and seats are free. Eva Sagmaster.

PERSONALS.

Contributions received: W., S. T. S., J. C. W., M. C. L.

An interesting correspondence from Washington, D. C. will appear in next issue—if nothing intervenes.

Mrs. Ross, the materializing medium, who has made such a stir in Washington during the past few months, and through whom Bro. Skidmore received such wonderful demonstrations, will be at Cassadaga next season.—Cassadagan.

Dr. J. B. Newbrough, another of "Oahspe," passed to spirit life at the farm of the colony of which he was the founder, near Las Cruces, New Mexico, on the 22d of April.

"The Golden Rule" has been enlarged to the regular newspaper size with eight pages of good matter. Our friend and co-worker, Rev. E. P. Foster, is at the editorial mast-head, and nobly battling for the downtrodden and oppressed.

Miss Minnie Priser, of Pyrmont, O., writes: Mrs. Jennie Snow is developing as a fine test and trumpet medium.

Mr. and Mrs. Perkins, writes the Nonpareil of Council Bluffs, Iowa, are doing wonderful work as evangelists for the cause of Spiritualism in above city.

One of the strongest and most faithful workers in the dissemination of the truth of Spiritualism is Dr. H. H. Brigham, of Fitchburg Mass. The doctor has been very active of late in placing the results of his experiences before readers in the secular papers in the East, gaining a respectful hearing and placing the facts of the cause before an extended circle of readers. Success to him.

L. S. McKinney, of Galveston, Tex., also writes a highly eulogistic letter of Mr. Willis' sojourn to the Island city and expresses himself well pleased with the manifestations, and hopes that Mr. Willis will soon call again, as a hearty welcome awaits him.

Lake Park Hotel on Lake Minnetonka promises to be a favorite summer resort the coming season, and especially during July when the N. W. Spiritualists will hold their camp meeting in its vicinity. Rates only $7 to $10 per week. See advertisement in another column.

Mrs. Donelly of 17 East Third street, is reported to be developing as a fine trance medium and already giving regular sittings to visitors.

Mrs. A. M. Glading was given a vote of thanks by the Haverhill (Mass) Union Spiritual Fraternity for efficient services during the past month.

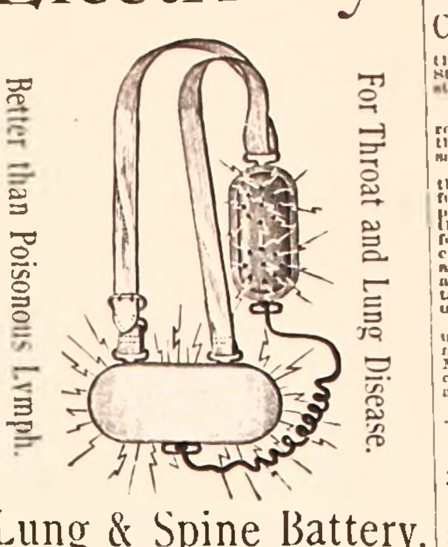
No admittance to Mr. Willis' circles after this without introduction from some well-known Spiritualist. See advertisement in another column.

The suit for $10,000 of Rev. C. P. McCarthy against Wm. Innis of Celestial City ended in New York City on Friday with a verdict of $400 for McCarthy and cost of the court to be paid by Mr. Innis.

The Review is a new four-page sprightly-looking weekly journal in the interest of Hamilton county and printed at the office of Block & Co., where The Better Way is published. Communications for advertising or subscription may be addressed to P. O. Box, 145, Lockland, O. Price of latter $1 per year.

L. B.—Accepted, but it may be months before seeing the light. Have you patience enough to wait, as many others are doing? Silence speaks consent.

Electricity.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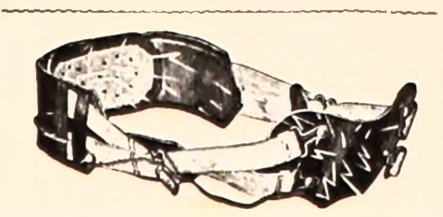

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In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues. Swedenborg's works and New Church literature in English, German and French in stock.

Ladies' Department.

Written for The Better Way.

If I Were You.

CALLA HARCOURT.

How oft we say, "If I were you,
I would not do the way you do,
'Twill evil bring."
Or else, "If I were in her place,
I would not do a deed so base
For anything."

What foolish words are these we speak!
If you were he you'd be as weak
And do as he.
Or if within your place she stood,
She'd be as prudent, pure and good
As you dare be.

If sweetest rose and nettle grew
From seeds alike and soil and dew,
They'd have one name.
If men were all alike in place,
And brain and circumstance and race,
They'd do the same.

Written for The Better Way.

SPIRIT COMMUNION.

MRS. L. A. COFFIN.

"No man who sinks to sleep at night
Knows what his dreams shall be;
No man can know what wonder sight
His inner eye shall see."

Will the spirit give me some idea of the dreamland I visit so often?

The dream-world is a picture-world, built up according to the same laws of correspondence which governs the real worlds surrounding men and spirits. The law of symbolism is universal. Few realize the symbolic wisdom dreams may contain. All poets and prophets of your world have been dreamers; the advanced and pivotal men of all ages have delivered their messages in a state of high trance to the uncomprehending multitudes.

Spirits in one sphere can watch the beautiful clouds in the sky, ever shifting in form and color, and read in their changes the variations of thought and affections of the dwellers in the spheres above them. This fact, transmitted to posterity and lost or perverted in its meaning, was the basis of ancient augury, which was the means of predicting the future from the flight of birds, the movements of clouds and other external phenomena.

This reflection, under symbolic images in a lower sphere and by different forms, of what is transacting in a higher, is as true of your world as any other.

The external always represents some unseen internal. Every object in nature has something spiritual contained within; every flower has some thought of ethereal beauty as the cause of its existence.

This great truth is discovered by the practical dreamer, and he writes "The Sermons in Stones," and the "Books in Running Brooks" are realities to him.

Sometimes the simplest, most trivial dreams are the outward expressions of wonderful spiritual communications; your external memory treasures the mere dream; your internal or spiritual significance. Your best dreams, those productive of the deepest influence on the soul, may not come so far forth into the external memory as to be described in a waking state, but leave their impress, or warning voice, or inspiration, for a higher spiritual development.

When the outer senses are in a certain sleep, the interior faculties, communicating, as they do, with the spiritual world, may be awakened into astonishing activity. A person may see, hear, feel and think far more keenly when he seems asleep or dead to the mortal eye, than he can when fully awake; hence you become clairvoyant, can see through former intervening obstacles, and be filled with ideas which are evidently not your own. Experience has taught you that persons may discourse fluently and learnedly on most abstruse subjects, even in language with which, when not asleep, he is totally unacquainted; have been able to dictate philosophical lectures or epic poems at a single sitting, and not be able to write a similar line when in a normal state.

These things, and a thousand others of the same sort, verified over and over, illustrate some of the laws of that spiritual life into which we all awaken from the short and pleasant sleep you call death. These ideas are totally unsolvable by the materialistic philosophy, and are regarded as chimeras or hallucinations by those who cannot explain the facts in accordance with their private theories.

This is the fairy land of the soul, invisible to mortal eye; it is here that spirit meets spirit, and the ministration of spirit takes place.

To some the communing of loved ones may be recognized only in dreams; such should heed the warnings, or encouraging dreams, feeling that spirits often have better opportunities of seeing the undercurrent leading to future developments, or you may call it judging from cause to effect; the law of attraction and adaptation making conditions necessary for the transference of thought from spirits to mortals.

Written for The Better Way.

THOUGHTS.

ALLIE LINDSAY LYNCH.

The investigating mind can learn so many beautiful truths that the mind biased by fear dreams not, knows not, exist. The dwarfed soul is the mind that trembles with fear. Fearless minds have discovered the power of steam, of electricity, combustible matter, of the sun's rays focused, and of the printing press and telescope. Not these alone, but many other useful discoveries resulting from fearless minds now bless humanity.

When man banishes fear he asserts reason. He is ready to look into any new claims that may present, and to go deeper and deeper into research so long as his investigation gives back value for time thus spent. Who that has investigated Spiritualism, and weathered the breakers that are here, as everywhere, found in greater or less number, would return to his or her old place in life? None, I dare to say.

But why should truth possess these breakers? you question. Truth does not, but falsehood is a part of the great moving element in life. It, like tare, mixes in with about everything we have ever heard anything of; all religions, doubtless, hold something of truth, as all political movements do. But our philosophy—Spiritualism—we know to hold less of falsehood, more of truth, than all other claims to truth.

Why expect it to be all truth? Its teachings prove this a present impossibility. The mind of man changes not in a twinkle; neither by the change called death. It is therefore absurd to believe or to deem it possible that all spirits should either know the truth or wish to tell it. They did not here in earth life. They, some of them, take as great a pleasure in falsifying to mortals as they did before their transition. The bigoted mind is bigoted still; the blind—creed-blind—is still in darkness, and will as earnestly advocate, work for, his former or earth life beliefs, dogmas, as he did while in the mortal body. The Catholic is the Catholic still. He must first investigate for truth fearlessly before he accepts it, even in spirit realms. Strange, but logical.

So if he comes in communication through media, he will still advocate, work for his belief. And, you may depend, he is as active (he who is still in fear and ignorance) in his efforts to build up Catholicism and overthrow Spiritualism as ever he has been. This is a truth, and a very bad breaker also. I have found it so. I have had grief, deep and bitter, come to me through Catholic spirits.

Perhaps they were not really evil spirits, but they were devout Catholics still, working to oppress those who would destroy their beloved Church of Rome. Such as I have thus met of breakers would have driven many a mind back from truth, but while I own to grief and to blues, and some hard thoughts for a few days, there is—either in my make-up or through my loving angel guides—an energy and will that soon asserted mastery, and I am more determined, more thoroughly an earnest Spiritualist than before their charge to battle. Let other media and investigating minds bear in mind these facts and be valiant.

Our papers are fighting Catholicism. Why expect the enemy to lie low on either side the stronghold of Spiritualism? Spiritualists of earth and of the spirit realms need to invoke the aid of those progressive, higher spirits. The lower spheres are thronged with Catholics and with the undeveloped, mischievous and lying who pass out daily. But "truth is mighty and will prevail."

Written for The Better Way.

In Relation.

ROSE MAYNARD DAVID.

Why should I pause to look at little things?
Why should I let them stop me in their passage?
Were it not better holding always high
Our vision on the point we would attain to?
And living in that attitude where we
No more are tortured by the tired earth groanings,
Or weary word-voicing of pain, foreshadowing
That out of which we grow to fuller being?

The grandeur of new-born ideas sweeps down
And holds in spell-bound reverence the unborn,
Brave utterances of mind's immortal sway
That bids us stand out in full majesty
Of soul resplendent!

I soar away on clear-clipped wings of love
To realms infinite; breathe the breath of God,
And lie in rapt embrasure of a new
And lasting light. Intelligence divine!
Awaiting but the spark within to rouse
In comprehension.

Written for The Better Way.

MOTHER'S GREATNESS.

MRS. N. E. BURR.

Men carve in marble and paint in glowing colors on canvas their noble ideals and win glory and fame, but all through the quiet ways and by-ways of life are artists doing a grander work. Those who with love, patient care and wisdom are developing beauty and strength in the minds of little ones committed to their care. No artist with chisel or brush has ever undertaken or produced a work of so great a responsibility or such honor as that given to the humblest mother in her helpless, undeveloped child.

The capacities of the human soul are marvelous. The men and women who have left their impress on the world's thought and activity were once in their cradle. Day by day the patient mother has moulded thought and action until the child mind reached maturity, unfolded into grand abilities, became the admiration of the world and the leader of its forces.

There are times when a single careless stroke of the chisel in such delicate work would ruin all; so whatever the mother must neglect, let it not be the child, whose future usefulness and happiness depends so much on these early influences.

If she is sometimes led to think her life useless and her place of little worth, may this thought impart courage. That in the daily care of her children she is an artist with work far surpassing that of a Raphael or Angelo, whose labor was only to please the eye, while her mission is to reflect its result forever, and bring far greater reward than the sculptor or artist.

Written for The Better Way.

NATIONALISM.

JANE D. CHURCHILL.

An editorial in a recent issue of THE BETTER WAY states that a dozen persons were relieved of their pocketbooks at a funeral in Williamsburg, N. Y. THE BETTER WAY thinks that if these people could understand that their spirit friends could see all their actions such depradations would cease.

No doubt, it might have a restraining influence in some cases, but I think the certainty of sufficient food, shelter and clothing would be a greater educator of these depraved natures, depraved because made so by birth and surroundings.

In the city of Boston there are forty-five thousand unemployed workers. No doubt Williamsburg has its full complement of these unfortunates. What are they to do? They must either beg, steal or starve. Many dislike begging, and object to starving, and though they knew their spirit friends were watching, I doubt if it would check their efforts to keep soul and body together, even though it were by unlawful means. Perhaps it will be said these pickpockets were not of the army of the unemployed, that they were professional thieves. It may be that they were, and if they were, how sad the thought that a state of society is allowed to exist in this enlightened age that makes professional thievery a necessity and a possibility. Under Nationalism these things would not occur, for there would be no unemployed; everyone would have suitable employment, and all be obliged to work, receiving sufficient compensation on which to live comfortably and well. Consequently with all wants abundantly supplied, there would be no incentive to steal or commit other crimes for money. When the cause of poverty is removed from the land, when unsatisfied hunger and destitution are things of the past, when the spirit dwells in a body adequately nourished and freed from harrowing anxiety in regard to its material needs, then it will be an easy matter to make these natures understand the rationale of Spiritualism. Under these conditions we may reasonably expect their spiritual perception to quicken and grow, and the higher and nobler qualities of their nature to come to the surface. Therefore we, as Spiritualists, should be earnest and untiring in our efforts to advance this golden age wherein want and crime shall be unknown.

A Sad But Not Uncommon Case.

Recently a young woman entered a cheap eating house in New York and ordered a two cent cup of coffee. She then drew a crust of bread from her pocket and commenced her wretched meal. A moment or two later she quietly died. Her body remained sitting all night at the table, and was removed the next morning by the deputy coroner. She was afflicted with Bright's disease, and her death was hastened by hunger and cold. In other words, the girl starved to death. Such an occurrence would not excite much comment in any great city, ordinarily, but the poem found in the girl's pocket was very pathetic, and has set all New York talking about her death. Here are a couple of its stanzas:

On the street, on the street,
Whither tend my wandering feet?
Love and hope and joy are dead—
Not a place to lay my head;
Every door against me sealed—
Hospital and Potter's field,
These stand open. Wider yet
Swings perdition's yawning gate.
Thither tend my wandering feet,
On the street, on the street.

On the street, on the street,
Late I walk with weary feet.
Oh, that this sad life might end!
Oh, that I might find One Friend!
One who would not from me turn,
Nor my prayer of sorrow spurn.
Oh, that I that friend could see!
He would pityingly look on me.
Such as I have kissed his feet,
On the street, on the street.

—Chicago Herald.

She Saw Heaven.

A snow-white coffin was sent out to Sherman Heights near Chattanooga, Tenn., for Miss Clemmie Roberts, who had been a well-known telegraph operator at different points on the Cincinnati Southern Railroad, and is well known to many conductors and brakemen on that road. She had been slowly dying for two months from a broken heart and consumption. A few weeks ago she began going off into trances. When this first occurred it was thought she was dead, and an order was sent to the city for her coffin, and notice of her death published in an afternoon paper. In trances which followed she gave every evidence of talking with friends from the spirit world, and when aroused would tell of dead friends she had seen. Some of the best known churchmen and deacons testify to wonderful things she would tell about heaven and the angels she saw. The trances generaly lasted several hours.

MEETINGS.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 267 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10.30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2.45 p.m. Public invited. Seats free.

BROOKLYN, N. Y.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.

The Helping Hand Conference meet every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. S. S. Gordon, Pres.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Tuesday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Vice Pres.

Meetings every Sunday evening at 8, in parlors of Mrs. Wilson Porter, 390 Livingston street.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 284 Franklin avenue near DeKalb.

The Woman's Spiritual Conference meet at their parlors 231 St. James' Place, corner of Fulton st., every Wednesday evening at 8 o'clock. All invited; seats free. Mrs. S. A. McCutchen, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday at 11 a m and 8 p m. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Brooklyn new spiritual Conference meets Thursday evenings at 8 o'clock at Rochester Hall, 1880½ Fulton street.

Woman's Astral Congress meets Wednesday at 8 p m at Mrs. Walton's parlors, 436 Carlton ave.

Brooklyn Fraternity Rooms, Bedford and south 2nd; meeting sunday at 11 a m 8 p m.

Children's Lyceum, 470 Willoughby ave., meets sunday morning at 10:30.

BALTIMORE, MD.

Religio-Philosophical Association meets every Sunday. George Koch, Secretary.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums' Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:45 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:38 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Coit, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

DAYTON, O.

First spiritualist society meet every Sunday in the Dover Block, cor. 5th and Wayne streets, at 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres.

DETROIT, MICH.

The People's progressive spiritual society meet every sunday at 3 and 7:30 p m in Rowe's hall, 253 Michigan ave. E. C. A. Sutton, Recording Sec.

FITCHBURG, MASS.

The First Spiritualist Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec.

FT. WORTH, TEXAS.

The First Spiritualist society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st.

GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 48 N. Ionia street. Also on Thursday night at 7:30. Mrs. E. F. Josselyn, Pres.

The Phenomenal Society meets every Tuesday evening at 7:30, at 30 Sinclair street.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets; Tuesday at 8 p m.

LOUISVILLE, KY.

First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson st above seventh.

LIBERAL, MO.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 13 and 14 Washington Ave., North, at 10:30 a. m and 7:30 p. m. S. N. Aspinwall, Pres.

Spiritual services at 2'0 2nd avenue, south; morning conference; lyceum at 12 m.; evening lecture and tests. Mrs. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennipin avenue. Lecture and tests. Miss A. A. Judson, Pres.

MILWAUKEE, WIS.

The Liberal Club meet every Sunday evening at 216 Grand avenue. Prof. A. B. Severance, Pres.

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty-fifth street, northeast corner 6th avenue. G. G. W. Van Horn, Conductor.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 530 Sixth avenue. Speakers and mediums always present. The public invited. J. B. Snipes, president, 23 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

The new society of ethical Spiritualists meet every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

OMAHA, NEB.

First society of progressive spiritualists meet at 26th and Cumming street, sunday at 2 p m.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

ROCHESTER, N. Y.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street. H. T. King, Pres.

SPRINGFIELD, MO.

The Progressive Spiritualist Association meet every sunday at 3 p m, in G. A. R. Hall on Saint Louis street and at G. A. R. Hall on Commercial st., opposite Ozark Hotel, 7:30 p m. W. J. Black.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

ST. LOUIS, MO.

Ethical spiritual association meet at the hall cor Garrison ave and Olive st sunday at 10:30 a m and 7:30 p m; social conference at 3 p m.

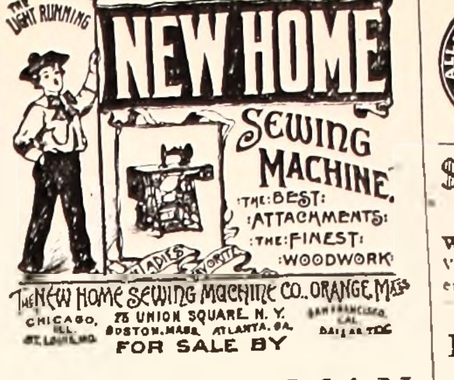
TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Keenan Building, corner Broadway and Third Streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at Star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30.



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CHICAGO, ILL., July 24 '90.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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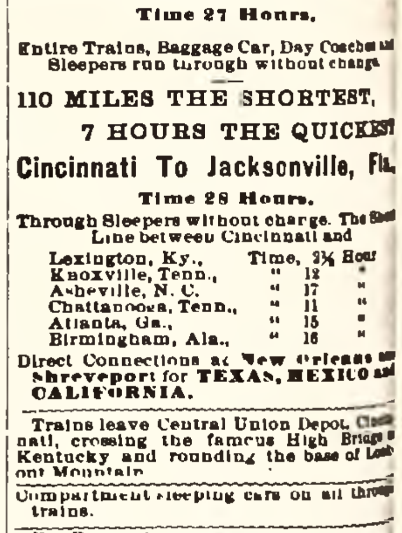

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TIMELY TOPICS.

L. BUCKSHORN.

Two years ago the wife of M. Peruil was very sick. Acting upon the advice of a friend, he put her in the hands of lady Santa, who cured her by "laying-on" of her hands. Some time afterwards he had hypertrophy of the heart. His wife placed her hand on his heart and he was cured. Some years ago his wife had neuralgic pains in the face. He applied his hands and the pain disappeared. M. Peruil was a musician at this time, and was receiving an income of 6000 francs a year. When he discovered his healing powers he left his position and income to take care of and heal the sick. He had not gain for his object. In treating the sick he cared equally well for those who paid as those who could not do so. He does not now make one-half of his former income. Yet M. Peruil and his wife were doing wrong in doing thus, said the French doctors, and M. Peruil and his wife were arrested for illegal practice of medicine. But as M. Peruil and wife had cured many of ailments and diseases, these bore witness as to the efficacy of their powers. One woman had been cured of St. Vitus' dance, another of anemia, one of eczema in the face, which had been given up by the doctors, one of crooked spine, also abandoned by the doctors as hopeless, one of fibrous tumor, from which the patient had suffered since 1871, one of diseases of the spinal column, others of inflamation of the bowels and innumerable other cases where all had been benefitted or cured. As M. Peruil's witnesses were so many and their testimony so strong and truthful the judge concluded the service of such people who kept their fellowmen above the earth instead of putting them under the earth, freighted with grave stones, was not so great a crime, and placed them under the nominal fine of fifteen francs.

* * *

In the strong clamor of the day for increased powers of the State as a safeguard against the encroachments of society upon the liberties of the individual, is there sufficient attention paid to the government's inroads upon the liberty of the individual? If the State has been guilty of actions which are clearly tyrranical, what assurance is there that, with increased powers and added responsibility, there will not be a correspondingly increased injustice? Samuel William Cooper sounds a strong note of warning, citing several cases where the action of the State toward an individnal has been a most palpable and flagrant violation of all the principles of justice. For goods or lands wrongfully taken by the agents of the United States, although necessary for the support of its power, there is no liability. And although the claiment finally recovers a judgment, the United States tells him that it never pays interest on its debts. On the other hand, if it has a claim against a citizen who is insolvent it demands every dollar of it with interest, satisfying itself irrespective of the demands of other claiments against the same. Mr. Cooper says the States are prohibited from passing laws impairing the obligations of contracts, but he finds the United States guilty of that which it forbids the States to do. He cites the case of Powell vs. Pennsylvania, 127 United States, 678, wherein Mr. Powell, "upon the faith of two acts of Assembly that recognized the right to manufacture and sell oleomargarine, if properly stamped, spent a large sum of money in the erection of a factory. Subsequently another law was passed making it a misdemeanor to manufacture or sell such goods in any form. It was admitted that the food was perfectly healthful, cheaper than regular butter, and that it had been stamped as required by the earlier acts of the Assembly. Despite this, the conviction of the citizen was sustained on the ground that the act was within the police power of the Commonwealth. It was held that it might be made a crime to sell any of the goods, because if improperly manufactured, would be injurious. As Justice Field, in a long dissenting opinion pointed out, almost every article of food on like grounds might thus be prohibited." He thinks no greater outrage could have been inflicted on a citizen. The State encourages the manufacture and sale of a commodity, and then by another act, makes compliance with its requests criminal. Mr. Cooper says to produce a cheap, wholesome food would seem deserving of commendation rather than a prison cell. What should be said of a private corporation that committed the crime of inducing another, by false pretenses, to invest his all in a business acknowledged to be beneficial to mankind, and then deprive him of it and put him in jail? He admits that the power of the government on such questions to be absolute and necessary for control and good order, but that the few should not be made to bear the burdens of the many without compensation. In concluding his strong arraignment of "The Tyranny of the State," in the April *Popular Science Monthly*, he says:

> The remedy for many of these troubles is extremely simple. Let the State be the subject of the suit in all cases where it has injured the citizen by acts which would have come within the cognizance of the laws between individuals. This is done in all cases where property is taken by corporations created by the State and their is no reason to prevent the application of the same rules to principal as applied to the agents. The time has gone by for the invoking of ancient doctrines at the expense of the liberty and justice due to the citizen. Despite the fanciful theories of the new school of political economists, the strong force of personal impulses and preferences are the mainsprings from which the advancement of the world takes its movement. The protection of the freedom and rights of the individual against the power of the State is as important as that society shall be protected against him, and any system of laws or social science that ignores this fact is certain to retard the cause of progressive government.

* * *

The preachers, championing Dr. Briggs and his position, received a strong forward impetus by the sermon of Rev. Madison Peters, of the Bloomingdale Reformed Dutch Church, who spoke in New York City on April 26th. He took for his text, "Ye leave the commandment of God and hold fast the tradition of men." Mr. Peters said that there is to-day a revival of one of the most bigoted, ecclesiastical persecutions, a revival that makes angels weep and devils laugh. He has more admiration for a dog fight than for those carnivorous churchmen, whose only use for canons was to demolish brethren who know more than they do. If the church people keep on fighting each other in this way decent men will have to leave the church in order to be Christians. Bigotry, the horned, hoofed and fire-nostriled demon, must be hunted down at once and made a public example of. Dr. Briggs did far better by holding the commandments of God than by clinging to superstitions—of men? Mr. Peters admitted that in every age the mightiest men of the church have been persecuted, because they kept not the "traditions of the church fathers—church grandmothers." The Pharisees crucified Christ because He arrayed Himself against the ecclesiastical tom-foolery of His time. Traditionalism had been the curse of Christianity. The heretics yesterday are the saints to-day. These fruitless discussions distract the thoughts of those who might otherwise become serious, and tend to alleniate hearts that would otherwise love one another. Mr. Peters said Dr. Briggs refused to be led in his theological thinking by men who lived several centuries ago. Whatever the out-come of this disputation may be, we hope it will lead these reverend gentlemen, who have made the discovery of an already common observation that minds in their interpretation of scripture two and three centuries ago were not infallible and unerring, into the additional and necessary discovery that minds 1900 and 5000 centuries ago were just as liable to err and be fallible. When this is done they will make the best discovery in that the demands of religious, moral, social and political questions are best subserved by minds and men among whom they arise. Amid this clamor and noise, Dean Milman's demand is apt: "If this is Christianity, it is high time time we should have something else—say the religion of Christ, for instance."

* * *

It is refreshing to the mind to hear the sound of a sweet melody from amid all the angry disputes of theologians, that is undisturbed by strife and devoid of the presumption so prevalent, that a sole conduct of life can be meted out from between the covers of any book, yet strongly and serenely voicing the message of man's love and duty to his fellow man, as of greater import and good than theological wrestling and wrangling. Lyman Abbott, Henry Ward Beecher's successor, at the close of a sermon in Plymouth Church recently told of two boys coming to their father, disputing whether the heat came from the coal or the sun. The father then explained, how many millions of years through processes of changes the energy and heat of the sun had been stored in the coal in the earth. Mr. Abbott then sometimes thought, that after we have gotten through with our theological debates on earth between creeds and creed, and go to the Father, and one will say: "Was Jesus the Son of man and all his glory human glory?" Another will say: "Surely it cannot be; he must have been the Son of God!" Then the Father will answer us, "You both are right; for there is no glory of humanity that is not a glory of divinity, and there is no glory of divinity that does not find its expression in that which is glorious in man." This is pure, strong and wholesome teaching. Far better than hammering the repulsive doctrines of creeds into unwilling hearts and heads. In his Easter sermon, the following extract emits no uncertain sound: "I do not believe that Christ's resurrection was the one unique fact in human history, as it is sometimes represented. I believe that the soul is an immortal soul, and it is to be clothed with an immortal and spiritual body. The resurrection is a perpetual fact. The stone is rolled away from every tomb, and man's life issues from it. Out of every deathbed there arises the living and the immortal spirit." Come, brethren of the pulpit, here is an example. Teach and preach life; let the greed of creed die and the spirit of the Christ shall stand in your very midst; "Peace be unto you."

OLD OTHODOXY'S FRIEND.

The following clippings from the Haverhill (Mass.) *Gazette* proves the wide awake tendency of a medium well known here:

"Having attended the services at the First Baptist church held by the Rev. Dr. Munhall on Wednesday afternoon, I was surprised to see so large an audience turn out to hear a description of the 'Devil', still more so to hear from the lips of so intelligent a looking gentleman the acknowledged faith in a personal individual who bore the above name, and pursued his calling under various aliases, such as 'Satan,' 'Prince of Liars,' 'Beelzebub,' and the 'Evil One,' more recently 'Old Scratch,' 'Nicky,' 'Bad Man' and many other titles, all of which meant the same thing, viz.; the 'Devil,' and that 'this monster went about like a roaring lion.' The gentleman spoke of the horrors of hell—of lost souls and the misery each one would suffer if not saved by the blood of Christ and faith in the Lord. Now I have not the least doubt the orator of the day sincerely believed in all he preached, but I would like to ask any sincere thinking man or woman if such a doctrine is not detrimental to the advancement of true religion. Geology has proved the very beginning of the Bible false, and science has demonstrated greater truths than contained between its lids, and thinkers have grown too strong to be frightened at myths. Reason is lighting a bright flame in the soul's pathway, and man has evolved from the dark backgronnd of superstition into a higher and truer conception of God. And I cannot help asking the gentleman how is it possible to fear a devil if, as he asserts, God is everywhere. If God fills all space there can be no room for a devil. It was pleasing to see the people of Haverhill so far advanced in their ideas of truth, that when the speaker called for votes as to who would pray for the success of his meetings, there were so few held up their hands that he declared he was ashamed of them. He called for a second consideration of the question. A few more hands went up, but from my seat, where I could view the house, I am safe to say there were only about one-sixth of the people responded. 'The church of Haverhill is dead.' Well, if it is, the people are alive, and they are too far advanced to take up the faith in a personal devil or a literal hell fire. And though the gentleman declared the United States was not a Christian land, I for one am glad of it. If the Christian idea he advocates is to make human beings with loving hearts, and human instincts, happy children with pure souls, and true women with aspirations for all good impulses, to fear the hand of an angry God above them, a burning hell beneath them and the roaring Devil behind them, what cowardly things human beings would sink into, instead of developing into great, noble workers for the good of humanity. Thomas Paine spoke a true sentiment when he said, 'I believe in one God. The world is my country. To do good is my religion.' Respectfully, Mrs. Adeline M. Glading."

Written for The Better Way.

"MEDIUM'S HOME."

The Hammatt Villa Park and Medium's Home, at Encinitas, San Diego Co., California, was founded by Mrs. E. A. Hammatt, for the following purposes and in the following manner. One hundred and sixty acres of good land together with improvements and personal property, also a forty acre tract lying elsewhere, for sale, has been given by her in the form of a trust deed to seven trustees and their successors forever, after having first filed on record a quit claim deed from her heirs, thus doing away with all chance of litigation after her decease. These deeds were recorded in San Diego Co., California, August 7th, 1890. The property given is worth $10,000. Its purposes are to promote the public welfare by establishing an institution for persons known as mediums, and for furnishing educational facilities for the orphan children belonging to Spiritualists and mediums throughout the United States. Its purposes being:

1st. To care for and cure "obsessed" mediums, that they may avoid incarceration in asylums for the so-called insane.

2nd. For educating and bringing up of the orphan children belonging to mediums and Spiritualists.

3rd. For taking care of and providing a home for aged and worn out mediums.

4th. For temporary relief to sick and worn out mediums, preparatory to again entering the field of spiritualistic labor.

The necessity for such an institution was learned through the personal experiences and observations of Mrs. Hammatt as a medium for over eight years, having been nearly forty years a Spiritualist. She has by the direction of her spirit guides acquired this amount of property for this especial purpose, and has irrevocably given it for the benefit of her brother and sister mediums, and is now giving her time and services to further the work. This institution cannot be opened for use until sufficient means is given to improve the property and erect the necessary buildings. The plan is to build cottages, thus forming a villa which will only require moderate means to start it. All mediums and Spiritualists are invited to take an active interest in this grand work and place themselves in communication with the founder for further information and render such assistance as is in their power to aid in furthering the work. Test mediums are invited to give benefit seances as donations to this work. All donations may be sent in money orders or bank checks, also communications may be addressed to Mrs. E. A. Hammatt, Encinitas, San Diego Co., Calfornia.

LITERARY.

The Lyceum Banner for April, like its preceeding issues, contains instructive reading matter for the young and should be patronized by Progressive Lyceums throughout the world. Address J. J. Morse, 80 Needham Road, Liverpool, Eng.

Coming of the Messiah, a pamphlet issued by Rev. Frank E. Mason, C. S. D., 448 Green ave., Brooklyn, N. Y. Also "Individual Independence or Scientific Progress." Other Christian Science works published by above. Address for catalogue and price list.

Freethinkers' Magazine for May contains among other valuable matter a frontispiece portrait of Josephine Aldrich, and her life sketch by Prof. A. L. Rawson; "The Evolution of the Devil," by Henry Frank; "Bradlaugh," by Holyoake; "Law," by Prof. Herbert E. Crosswell; "Spiritualism," by Lyman C. Howe; "The Bible," by Dr. Westbrook; "Heresy and Heretics," by Matilda Joslyn Gage. Price, 20 cents.

Perfect Motherhood. I see in your columns the notice from Progressive Thinker of Lois Waisbrooker's book "Perfect Motherhood or Mabel Raymond's Resolve." Knowing the value of this book I wish to add my testimony. Too much cannot be said in its favor as an educator on a line of thought that women and men as a rule are altogether too ignorant of for the best good of the human race. I hope your readers will send for and read this book. They need it. MATTIE E. HUSSIN.

P. S. This book can be had by addressing the author at St. Elmo, Tenn. Price $1.50.

Sitting Bull's Message. Before us on our desk, lies a neat little volume, bound in tinted paper and illustrated by a photogravure of the old chief, and on reading the poetry that follows, one is struck with the beauty and power of spirit that here expresses itself, whether it is by Sitting Bull or not who dictates the messags to the guiding intelligence who has used Mrs. Stiles for this work or not. The measure of the portry has the beantiful cadence of Hiawatha without its tiresome repetition and in passages that make you weep with the tears of the chief or your blood boil with revenge as you feel that his wrongs are yours, and then you are raised to heights of grandeur as he speaks of the kindlyfeeling and love he bears toward the white race even though they have wronged and misrepresented him. The book may be purchased of Mrs. K. R. Stiles, the author, for 15 cents for single copies. In lots of 10 or more 10 cents each. Address her at 43 Dwight St., Boston Mass.

The May *Arena* opens with a remarkable paper by C. Wood Davis on "The Wheat Supply of Europe and America." It is stated that almost a year was required to secure from Europe, Asia, Australia, South and North America, the official data employed in this essay. It is probably the most exhaustive examination of the wheat problem that has ever appeared in a review. Prof. Emil Blum, late of Odessa, Russia, contributes a striking article on "Russia of To-day," giving one of the clearest and most comprehensive descriptions of the government and people of this great empire that has yet been written. Prof. Blum is a conservative thinker, and though an exile from Russia, takes a very different view from that set forth by Stepniak and other exiles. A notable feature of this number is the debate on the subject, "Is Spiritualism Worth Investigating?" by Julian Hawthorne and Rev. Minot J. Savage. Paul Blouet, known throughout the length and breadth of this land as Max O'Rell, writes in a most entertaining manner on "The Anglo Saxon 'Unco Guid.'" Abram S. Isaacs, Professor of Hebrew in the University of New York, and editor of the Jewish Messenger, contributes the second paper of The Arena's series on the world's great religions, entitled "What is Judaism?" Dr. Henry D. Chapin discusses the "Survival of Faith" in a broad spirit and scholarly manner. E. P. Powell, whose "Life of Alexander Hamilton," in the April Arena, attracted general attention, writes a critical paper on "Thomas Jefferson," which is worthy of careful perusal. Prof. J. W. McGarvey, of the Divinity School of Kentucky University, ably presents the orthodox view of New Testament inspiration. The Rev. John W. Chadwick appears in a sonnet, dedicated to the Rev. Minot J. Savage. Will Allen Dromgoole continues the Malungeon papers, giving the origin and rise of this strange people. The editor contributes a strong plea for freedom in an editorial of more than ten pages, entitled, "Is Socialism Desirable?" This issue contains full-page photogravures from recent photographs of Minot J. Savage, Julian Hawthorne and Professor Abram S. Isaacs. Taken as a whole, this number, which closes the third volume of the Arena, is one of the strongest and most attractive issues that has yet appeared of this review.

Intimate to some people that their political opinions, or principles so-called, are erroneous and you touch as sore a spot as when intimating to a religious devotee that his faith—his creed—is not the truth. Such bigotry, must be overcome in order to see a higher truth in politics as religious bigotry must be laid aside to obtain a glimpse of the higher spiritual revelations—those that come through Spiritualism.

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THE MINISTERIAL INVESTIGATION.

To the Editor of The Better Way.

I clip the following item from the Philadelphia Press, which explains itself:

> NEW YORK, April 25.—The Psychical Investigation Society, of which the Rev. Dr. Heber Newton, of this city, and the Rev. Minot Savage, of Boston, are the leading lights, has already attained the proportions of a considerable movement.
>
> As the result of much preliminary experimentation and discussion, the society has decided on the construction of a novel machine to test indubitably spiritualistic evidences of the genuineness of the medium manifestations. This machine is now building in a Pittsburg shop, said to be under the personal supervision of Mr. Andrew Carnegie.
>
> It is called a "psychograph," and is to be made entirely of steel, in the shape of a small table, two feet square, and mounted on steep legs, eighteen inches high. A movable slide, about three inches wide and running the entire length of the table, will form part of its top near the center.
>
> The slide will move on reversible cogs, connecting with a sort of circular typewriter arranged under the top of the table, which, in revolving, prints on an endless tape letters touched by the stopping and starting of the movable slide.
>
> The idea is that with this machine a slate writing medium or trance medium can be thoroughly tested, as the letter key on the revolving typewriter will not be visible. He can put his hand on the movable slide and it will be moved by psychic force, and all a spirit operating through the medium will have to do, in order to write intelligent communications, will be to make the slide stop over the invisible letter it wants to print.

It is presumed that the Psychical Investigating Society expect by their efforts to convince the good public of the truth or error of Spiritualism, or to test mediumistic channels. Past events have demonstrated that it is quite as important to bring test conditions to bear on so-called investigators who have appointed themselves as censors of spiritualistic phenomena as upon mediums. Before going into this proposed investigation of the phenomena with such testing instruments as above suggested, would it not be wise for those interested in the movement to examine the state of the art pertaining to such mechanical devices, in order to learn what has heretofore been accomplished with medium-testing apparatus, and to that end we would refer these wise investigators to the labors of the late Professor Robert Hare, of Philadelphia, who seemingly exhausted all mechanical and scientific means in that direction. We read Professor Hare's work between thirty and forty years ago, when the subject of Spiritualism first began to claim public attention. Nothwithstanding Professor Hare's course of scientific investigation with his numerous testing devices, as set forth in his elaborate work, where he states frankly and in the most emphatic terms that he was fully convinced of the truth of intercourse between the two world's through mediumistic channels, it did not convince the public at large of the truth which had been so fully demonstrated to him through his extensive experiments.

Can the Psychical Society expect to make a deeper and more lasting impression than this noted scientist? Professor Hare is not the only one who has demonstrated the truth of spiritual manifestations through mediums with various mechanical devices, for it has been done in all parts of the world, though some of his apparatus was substantially the same as described in the item referred to. The scientific devices brought to bear in this investigation may be counted by thousands during the last forty years, and the truth of spirit intercourse has been demonstrated as far as it is possible to do so through such devices, and yet, at this late day, these would-be teachers come forward, as it appears, in their rashness and egotism, to demonstrate—what? A truth which has been fully demonstrated.

Readers, depend upon it that it is not medium testing machines that is most needed at the present stage of progress upon this subject. The time for their employment was in the past; but what is now most necessary for the progress of spiritual truth are minds that have the courage of their convictions and that have the stamina to look truth and facts in the face without blushing when such truth and facts materially differ from what they teach and have been taught. Moral courage is the element now required to co-operate with the spirit world in promulgating this truth. When a class of people propose to investigate this subject by beginning with testing mediums, we may be sure that such so-called investigators ought to be tested as to their sincerity. No, we do not need medium testers, as that course has already extended too far, but welcome the co-operation of all those who are looking for truth as the priceless jewel to be sought after by every human soul.

B. B. HILL.

Written for the Better Way.

HERE AND BEYOND.

E. A. WARREN.

We shall not attempt in this article to answer the questions and propositions growing out of our subject, but merely to suggest, and leave our readers to go further in the investigation, we trust, to their present and eternal good.

We begin with the interrogation: Where do you live? You answer by reference to some place; or if you were led to tell us that you live in your body, you would well say. But what, after all, lives in your body? If a train of cars run over you, you may be said to be dead. A few moments ago you were walking the street with life and activity; now you are lying prostrate and inactive on the track; yet your identity to all outward appearances still lies in the presence of your body, that by which you were known. What, then, is wanting? Life. What is life? Where did it exist? And where has it gone? As to what is life, we make reference to the following: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii., 7.

And question second, we observe then that man was first made a body in the image of God, but had not a living soul until God breathed life into him. And that life God recalls at a period termed death; which statement begins the suggestion to the third question, where does life go at death? Observing, as you will, that if the spirit or breath of life, at death, goes to the God who gave it, and that life was a living soul, then a departure of the life is to the region where God is, and God is everywhere. Then why not so the spirit life? And the spirit breathed into the body is the identity of the man, which identity is never extinct, and may exist independently of the body, and with God everywhere, unto whom the living soul has returned at death, therefore may exist

Not far, alone, beyond the singing sea
 Do saints secluded ever dwell—
 There only of their happiness to tell:
But here on earth as well, O Lord! with thee.

There are thousands of professed followers of Christ belonging to the different churches who are true Spiritualists if they only knew it. Their belief, when sounded, is strongly in harmony with spiritual doctrine, and would be more so did they seriously investigate Spiritualism. How largely will the clergy of today in their funeral orations dwell deeply and feelingly on those cases where dying Christians have claimed to have seen dear ones from the other shore at their bedside to pilot them across the dark stream. We say that if spirits can thus come to earth at the bedside, they can come at other times. And why not? Why should they not come in our living moments as well as at death? And, again, spirits can materialize here on earth; proved by the Bible and demonstrated phenomena. In the beyond they are more than a living force, and have identity, with bodily capabilities, progressive personalities.

We close by calling the reader's attention to the words of Christ when he said, "Touch me not, for I am not yet ascended to my Father." Also the following from the narrative: "And seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain," and ask our readers to ponder as to what these prove toward Spiritualism.

SPIRIT EVIDENCE.

"The societies for psychical research in this country and abroad have gathered together a great number of stories and apparitions which seem to possess value as evidence. I will mention one or two of them wherein the same ghosts were seen by more than one individual, so as to establish a confirmation of the facts, which would seem to preclude the possibility either of cheat or of hallucination. For exanple, a Mrs. Stone, of Bridgeport, England, writes: In the summer of 1880 my coussin Emily was staying with me, and my friend Mary Jenkins was spending the day with us. We drove over one afternoon in July to my uncle's vicarage at Syding in a little four-wheeled carriage. They were all at home, delighted to see us, and we spent a most charming evening. We left early enough to reach home before dark. A most beautiful evening it was, and three more merry girls could hardly be met with. Just after passing Wreckleford the road is rather elevated. It had been somewhat dusky before, but here the evening glow showed the hedges, road and all near objects. There it was that I saw the figure of a man on the right-hand side, walking, or rather gliding, at the head of the horse. My first idea was that he meant to stop us, but he made no attempt of the kind, simply keeping on at the same pace with the horse neither faster nor slower. At first I thought him of great height, but afterward remarked that he was gliding along at least a foot above the ground. Mary was sitting by me; I pointed out the figure, but she did not see it. Emily was sitting by the man servant on the front seat. She heard what I said, turned around and said softly: 'I see the man you mention distinctly. Then the man servant said in a frightened voice: 'For God's sake, ladies, don't say any thing! It's a ghost!' We were silent and the shape kept on for some distance until at the entrance of the village of Charminster it vanished and we saw it no more.

A recalcitrant Catholic of Montreal, Can., named Le May, on being solicited to return to the church mission cried, "To hell with the mission," and began cursing priests, pope, and church, when he was stricken speechless and partly helpless. The doctors pronounced the seizure paralysis from excitement, but Catholics in Canada and this country combat the physicians and claim it as a divine visitation.

This term is equally applicable to all ranks—whoever is ignorant is vulgar.

Honor to Wom Honor Is Due.

When at Vandercook's Lake, Jackson, Mich., I met Mrs. Young, of Albion; this lady is the wife of the Mr. Young whose testimonial to Dr. Dobson appeared some time since in New Thought. She stated the same in substance as appeared in the testimonial; her husband was pronounced beyond recovery; Dr. Dobson restored him to health. She said, "It seemed almost like a miracle."

Mr. Fenner, of Linesville, Pa., informed me at our last meeting that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months' treatment fully restored him. He said he had thought many times of writing the doctor and tell him of the valuable service he had rendered him, but had put it off until some more convenient time, and would like me to do as much.

Mr. Fenner told me of a case of insanity in Linesville (I used to know the young lady) that was most distressing. After employing the "regulars," Dr. Dobson was applied to, and, under his treatment, the young lady was restored in a short time.

MATTIE E. HULL.

MOVEMENTS OF MEDIUMS.

Mrs. Carrie E. S. Twing speaks in Albany, N. Y., during the month of May.

Mrs. A. H. Luther may be addressed for the remainder of the season at Crown Point, Ind.

Willard J. Hull has open dates for October and December of 1891. Address 280 Dewitt St., Buffalo, N. Y.

Mr. Lyman C. Howe speaks for the Ethical Spiritual Society of St. Louis, Mo., during the month of May.

Prof. W. M. Lockwood may be addressed at Ripon, Wis., for engagements to lecture for the present season.

Mrs. Helen Stuart-Richings speaks for the Progressive Spiritualist Society, Grand Rapids, Mich., during the month of May.

Dr. A. W. S. Rothermel may be addressed at Tallapoosa, Ga., until June 1st, where he is at present engaged in a mining enterprise.

Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek, Mich.

Will C. Hodge is now located at Davenport, Iowa. His lectures are always well received. He can be addressed at 503 Oneida Avenue, that city.

Mrs Maggie Stewart, platform, test and clairvoyant medium, 264 East Main street, Piqua, O., can be engaged for camp meeting work. Address as above.

Moses Hull speaks in Indianapolis the Sundays of April and May. He would like an opportunity to deliver week-day evening lectures in that vicinity.

Edgar W. Emerson's engagements are as follows: Haverhill, Mass., May 10th; New Bedford, Mass., May 17th and 24th; Fitchburgh, Mass., May 31st.

Henry H. Warner would like engagements for the season of 1891 for societies or camp meeting associations to lecture and give tests. Address, 9 Bosworth street, Boston, Mass.

Jennie S. Johnson is ready to make lecture engagements for season of 1891; also to give information and assist in organizing the Mediums' Order of Beneficence. Address, 53 Merrimac street, Haverhill, Mass.

Mrs. Nellie S. Baade, inspirational and trance lecturer, can be addressed for engagements at Capac, Mich. Would be pleased to make engagements for the Eastern camp meetings. Terms reasonable, and references given if required.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 26th, 28th, 29th, 30th and August 2nd. Address, Fulton, N. Y., Box 420.

J. Frank Baxter lectures May 10th at Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work (no private sittings or seances given) at 181 Walnut street, Chelsea, Mass.

G. W. Kates and wife will be in Evansville, Ind., during May; and serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th at Parkland, Pa., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 2234 Frankford Ave., Philadelphia, Pa.

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You know how the dead look out of their eyes; well, that's the way a woman looks when she meets another woman whom she no longer intends to "know."—Atchison Globe.

PUNGENT PARAGRAPHS.

An old curiosity dealer in this city has a small image of a heathen deity in his show window, designating its rank by a placard. Beside it stands an American silver dollar, which is designated as "The Christian God."

⁂

HE COTCHED HIM.

Col. Bluff—You might as well acknowledge that you stole the chickens, Uncle. I found a piece of the brown coat you wore that night in the hen shed.

Uncle Ebon (triumphantly)—Now, I cotch you, Colonel. I didn't w'ar a brown coat dat night.—Puck.

⁂

A machine has recently been invented for making shoe strings out of paper.

⁂

At a Salvation Army meeting in Boston the other day a Hindoo speaker declared that he finds more spiritual darkness in America than he ever found in India, at which an enthusiastic hearer shouted, on general principles "That's so, bless the Lord."

⁂

POWERS OF DARKNESS.

Do you believe in evil spirits?

I should say so. I have occasionally taken a drink in Brooklyn.—Judge.

⁂

FISTIC CHRISTIANITY EXEMPLIFIED.

John Irving, the reformed prize-fighter and crook, who is now doing the terrible example at the Rev. Stephen Merritt's Mission, No. 208 Eighth Avenue, was arrested recently for fighting in front of the Mission with a tramp named Michael McCauley. When arraigned at Jefferson Market, Irving said that he had been the person assaulted. "Why, this man came drunk to the Mission, and I was compelled to put him out," said Irving.

"Ah, now, why don't you tell the truth an' shame the divil," replied McCauley. "Look, Judge, he took my ear in his mouth an' bit me," and he turned the left side of his head to the Justice.

"It seems to me," the Justice remarked, "that this place gives the police a great deal of trouble; arrests are made from there all the time."

"It's a pretty hard place, Judge, but we are doing all the good we can," spoke the ex-prize fighter.

The Judge fined each five dollars. This money was paid for Irving by the Superintendent of the Mission. McCauley went to jail.—N. Y. World.

⁂

"Will this great drama have an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and hope still whispers yes."—Col. Ingersoll on Barrett.

⁂

HIS BETTER DAYS.

Nailed Backworth (between mouthfuls)—I was not always an outcast like this, lady.

Mrs. Bountiful—Indeed?

Nailed Backworth—No, marm. Only four short months ago, before Bannmegger got burnt out, he used to let me sleep under his beer counter every night but Sunday.—Judge.

⁂

The goody-goody ladies of Philadelphia, who object to the nude in art, should get up a petition requesting that hereafter babies shall be born with their clothes on.—Puck.

⁂

SHE WAS A BOSTON GIRL.

Amy—Young Mr. Dolley has proposed to me.

Mabel—Of course, you accepted him?

Amy—Well, no. I had expected to, but in his proposal he used an irreconcilable figure of speech, and I thought I could not risk my life's happiness with him. He said: "Amy, will you walk with me down the stream of life?" If he had even said wade down the stream of life I could have accepted him; but the idea of walking in the water!—Harper's Bazar.

⁂

The following mixed order was sent to a Mt. Vernon merchant by a Point township farmer: "Send me a sack of flour, five pounds of cofe and one pound of tee. My wife gave birth to a big baby boy last night, also five pounds of corn starch, a screw driver and a fly trap. It weighed ten pounds and a straw hat."—Ex.

⁂

BANKRUPT.

First legislator (gloomily)—All is lost save honor.

Second legislator—And we've had no offer for that.—Puck.

⁂

HELPS TO HIGH LIVING.

Sunday—To find God we need not always look conventionally upward.

Monday—Where highest need is, there is God's command to help.

Tuesday—No man worthy of doing anything noble ever reached his ideal.

Wednesday—Evil is only perversion or excessive use of those things which are right.

Thursday—The root of selfishness is ignorance.

Friday—Happiness in the presence of sorrow is a benediction.

Saturday—Learn that the thing to fear is not death, but life. —M. J. Savage.

⁂

The Edinburg Review says: "American thought is apt to be superficial. Their thinkers rarely think a thing out; they are suggestive rather than forcible: they play with their difficulties as cats play with mice; they rarely grapple with problems and squeeze from them their life."

⁂

AN UNEXPECTED RECEPTION.

One Sunday morning, during high mass, in the chapel of the little village of Glengariff, three ladies of the Protestant faith were obliged to take shelter from one of those heavy summer showers which so frequently occur in the south of Ireland. The officiating priest, knowing who they were, and wishing to appear respectful to them, stooped down to his attendant or clerk, who was on his knees, and whispered to him:

"Three chairs for the Protestant ladies."

The clerk, being an ignorant man, mistook the words, and shouted to the congregation:

"Three cheers for the Protestant ladies!" which the congregation immediately took up, and gave three hearty cheers, while the clergyman actually stood dumbfounded.—Irish Times.

⁂

Count Von Moltke understood the virtues of silence. At no time during his ninety years was he much given to speaking, although he was an accomplished linguist. Indeed, it was said of him that he knew how to hold his tongue in ten languages.

⁂

What does Miss Brown mean by saying she was born just after the war?

She means the Mexican war. I remember her telling the same story in '61.—Munsey's Weekly.

⁂

"I am afraid there is arsenic in these wall-papers," said a prospective tenant of a flat to the agent.

"There is a little, sir," replied the agent frankly, "but not enough to injure adults. It has been calculated to affect children only, who might possibly be brought in against our rules."—Judge.

⁂

Some stamps are quoted at big prices. The rarest of French stamps, that of 1 franc, orange color, issue of 1849, is worth $90 new and $25 if canceled. The first Hawaiian stamp issued, with figures instead of design, is currently exchanged for a $200 bill, if in a good state of preservation. The stamps of Reunion Island in 1852, one for 15 the other for 30 centimes, both on sky-blue letter paper and printed with ordinary types, are worth more than $200 for the two. But the rara avis is that of the Isle of Mauritius, 1850. Whether it is red or blue, canceled or not canceled, so long as it bears the words "Post Office" in English, it brings $300. Between stamps quoted at such high prices and those obtainable for a half-penny there are plenty of a good average kind worth from twenty cents to a dollar. The Mexican Guadalaxaras, white, half-real, 1867, and canceled, are worth $50; the English Guianas, round, black or yellow, 1850, are worth $55; the telegraph stamp of Bavaria, 1870, is worth $50 if it is new, $20 if canceled.

⁂

I see by the paper that at the performance of your play last night there were several calls for the author.

That's a mistake in the print. It should read "authorities."—Puck.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION
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Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER.
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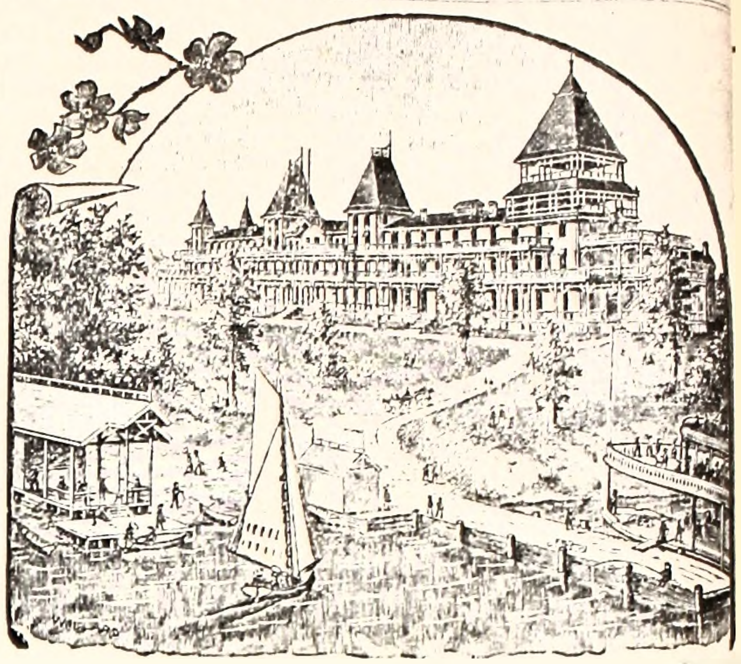

During the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautifully selected grounds in the immediate vicinity of the hotel. Some of the most prominent speakers and mediums in the country have been engaged. Among them we notice the names of Mr. Moses Hull and Mrs. Mattie E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheehan, inspirational speaker and platform test medium; Mrs. Anna Orvis, inspirational speaker and psychometrist; Mrs. H. S. Slossen, the wonderful test and business medium; F. N. Foster, of Cincinnati, the spirit photographer; A. Willis and Mrs. Bessie Aspinwall, mediums for full form materialization; Hugh R. Moore, independent voice trumpet and etherializing medium; C. J. Barnes, trumpet; Dr. A. B. Dobson, spirit physician of world-wide fame; and many test, business and healing mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the railroad companies by the Christian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists Camp Meeting.

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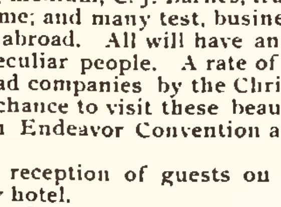

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